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APRIL

1936



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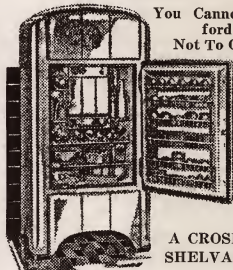
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THE INSTRUCTOR



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS
DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.20 per year, payable in advance Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917, authorized on July 8, 1928. Copyright 1936, by Heber J. Grant, for the Deseret Sunday School Union.

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VOLUME 71

APRIL, 1936

No. 4

"A LITTLE FIRE KINDLETH"

On the sixth day of this month it will be one hundred and six years since the Church of Jesus Christ of Latter-day Saints was organized in Fayette, New York.

The circumstances under which this organization was created were extremely inauspicious from the human point of view. The place was a log house, owned by

Peter Whitmer, a farmer, and located in a township. The persons who met there on this occasion were humble folk, not very well schooled.

The First Spark

And the six men who comprised the charter members of the new Church were young, their average age being twenty-four.

What a contrast between this small gathering in an obscure part of New York, with the most ordinary surroundings, and the great Catholic and protestant churches in America (in New York State, even), with their chapels and cathedrals, their learned and eloquent preachers, and their millions of communicants—organizations that ran back into the past for from fifty years to fifteen hundred years. Looked at from the average man's standpoint, it was a most audacious, presumptuous thing on the part of Joseph Smith and his five friends, to think that they could compete with the great religious scholars of the period in organizing a church.

Yet Time, the great chemist who tests everything out in his crucible, has justified the work done on April 6, 1830.

There must have been something tremendously appealing in Mormonism that it should have spread so fast. We must not underestimate either the intelligence or the essential goodness of those converts, as is sometimes done by those who are not acquainted with the facts in the case. Most of the early Latter-day Saints walked in humble ways, but many of them were well-to-do. Most of them, too, had come to Mormonism from other churches, in which they had good standing. But all of them were deeply religious, without being credulous or superstitious. And not a few of them were college graduates. It is instructive, also, to know that a large proportion of the first converts to the Faith had been preachers in other Christian sects. In the minds and hearts of all these converts, clergy or laity, poor or well-to-do, the Message found a ready, a hearty response. Such men and women would not have yielded their adherence to corrupt ideas, let alone an open fraud, such as we are sometimes led to believe by the uninformed. And early Mormonism was carried into every State of the Union, into Canada, into Great Britain, and into the islands of the sea.

Every one knows how the religion had to fight its way, inch by inch, through religious bigotry and intolerance, to its present "place in the sun." America has witnessed no spectacle like the rise and progress of Mormonism. It encountered more opposition, more hatred, more violence than any church which has arisen in this country or which has made its home here.

And Mormonism has made history, not in America alone, but wherever it has gone. Much of that history-making has been silent, unobtrusive. Thousands of missionaries cannot spread themselves out over a country, all preaching the same things, without making an impression. What have they preached? Faith in God, repentance from sin, the worth and inherent goodness of human nature, the right of every man and woman to know spiritual truth for himself—these, and other like ideas, have been taught in the homes of the people of every land, nearly, and in churches and chapels. Every "branch" of the organization has become a nucleus round which have gathered people who are attuned to the new Voices of religious truth. But some of that history has been such as could be seen with the physical eye. For in Utah Mormonism established a great commonwealth, with satellite colonies in Idaho, in Wyoming, in Colorado, in Arizona, in Mexico, and in Canada.

EVERYWHERE THE CHURCH GREW. IT NOW NUMBERS MORE THAN THREE QUARTERS OF A MILLION. LAST YEAR, ACCORDING TO STATISTICS, IT WAS ONE OF TWO RELIGIOUS ORGANIZATIONS IN AMERICA TO HAVE INCREASED ITS MEMBERSHIP DURING THE YEAR. THE MOVEMENT HOLDS OUT GREAT PROMISE OF DEVELOPMENT. A SUFFICIENT TIME HAS NOW ELAPSED TO SHOW THAT MORMONISM HAS AT ITS HEART THE UNIVERSAL ELEMENTS OF TRUTH. THAT IS WHY IT ENDURES AND GROWS.

The picture on the cover this month is from a painting in the possession of Frederick Smith, Lamoni, Iowa. The portrait was made by the artist, Majors, in Nauvoo, Illinois, in 1843.

THE RISE AND PROGRESS OF OUR SUNDAY SCHOOLS

By Conway A. Ashton

II

A Sheffield School

One of the early schools is mentioned by James Ure in *Millennial Star* of September 15, 1845, Volume VI, page 108. "I attended a quarterly conference held at Sheffield, on Sunday the 24th of August, and found the Sheffield Branch and Conference in general to be in a very prosperous state. The conference met at the commodious Assembly Rooms at 10 o'clock a. m. The room was well filled, and to add to the interest of the assembly, about sixty children belonging to the Saints, who had been formed into a Sabbath school, took their seats together with their teachers." President Wilford Woodruff was present at the Sheffield Conference and spoke in the evening session.

The following year, in the Tuesday afternoon meeting of the General Conference started May 31, 1846, in Manchester, "Elder Charles Phelps referred to the subject of having schools and books for the instruction of the children of the Saints, and was encouraged as well as he could to carry it into effect." (*Star*, Volume 7, p. 196.)

Richard Ballantyne

Richard Ballantyne set up the first Sunday School in the Rocky Mountains. An energetic worker and a man of God, Elder Ballantyne came to Salt Lake late in the year and lived at the "Old Fort" in "Pioneer Square" several blocks south and west of the temple square corner from which the city was laid out.

In the Spring of the following year, true inspiration brightened his life, giving him an objective for the rest of the year, until on December 9, 1849, 86 years ago, he stood in the school room he had built and conducted Sabbath School, as a priesthood bearer of the Church of Jesus Christ of Latter-day Saints.

Oh, the work it had taken to answer the challenge of this thought, in his own words, "I felt that the Gospel was too precious to myself to be withheld from the children. They ought to have the privilege of Gospel teaching. . . It was my duty to do that."

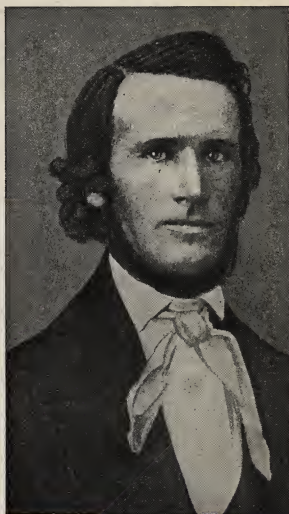
In a Wagon Box

Brother Ballantyne possessed two wagons. Using one for sleeping quarters and the other for a store room, he settled on the corner

lot Brigham Young apportioned to him, one block west and three blocks south of the 10 acre square set out for the temple and tabernacle. He built himself a kitchen room and left the best portion of his lot for the school he expected to provide for the children. Almost the first thing he did was to transplant 10 or 12 cottonwood trees from City Creek Canyon to shade the public walk on two sides of his plot.

Building a Home

What time he could spare from his occupation he now devoted to building. From the steep sides of Mill Creek Canyon, he brought resinous logs which he had cut. His team of horses dragged them to the mill and hauled away to his adobe kitchen



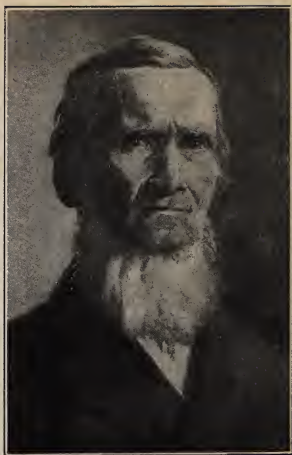
RICHARD BALLANTYNE
as he looked when the First Sunday School
was organized.

the rough boards with parts of the tree bark still on them. Red Butte Canyon on the east bench of the valley supplied the sandstone blocks for the foundation. He chipped them into rough shape and laid them himself. West of his home were the pits from which "adobe" clay was taken. Brother Ballantyne secured his bricks there, probably mixing the straw and slate colored clay and laying the wet blocks out in the sun to bake. Up went the walls under his own masonry. Over the skeleton of rough hewed logs he put the boards which the mill had prepared. Half rounded slabs covered the spaces between the boards and half a foot of dirt covered the whole roof. On the east the roof sloped over the adjoining kitchen room which now formed part of the building. The two large windows and the door between them on the west, and the south window and door, half of which was glass, allowed plenty of sunshine to enter the room. These were the only things which Elder Ballantyne had not made himself. A little over a year from his entry into the valley, the setting for his gift to the children was prepared.

Faithful Sister Ballantyne and her husband counted their child among the children of the neighborhood who had responded to the first invitation to attend a Sabbath school. Superintendent, teacher, sponsor — Brother Ballantyne arose, a tall figure against the 10 feet of plastered wall. He bowed his grand head and earnestly thanked the Lord for the school and home; he dedicated the room to the training of the young in the name of the Lord. Solemn occasion!

The First School

Sons and daughters of modern apostles were trained in this school. Many persons prominent in the Church half a century ago and less sat on the awkward slab benches with poles fastened in them for legs. Some 50 children came each Sunday with their own copies of the *Bible*, *Book of Mormon*, and *Doctrine and Covenants*. Sunday School started at eight o'clock so that it would be over in time for the first general Sunday meeting at ten o'clock. The eight to 14 year old boys and girls counted it a pleasure to come to the cheery room where Brother Ballantyne taught them. On wintry days when the wind piled snow around the solid house they would set their benches close to the open fireplace in the middle of the south wall. They loved to open school with their songs, and they were taught to pray that the spirit of the Lord would dwell with them. If ever the spirit of God did come to a roomful of children, it came to sanctify that place.



RICHARD BALLANTYNE

as he looked in later years.

Scriptures the Basic Texts

As today the lessons were taken from the scriptures themselves, never departing far from the fundamental principles announced in the 1840 *Star*. Picture them tripping through the gate or perhaps slipping through the pole fence and rushing in to sit on the benches before Father Ballantyne, eager to have the examples of faithful Nephi and Moroni held up for them. They loved the story of Jesus when John bowed before him willing to be baptized of Him; but Jesus raised him up and went down into the water, coming up straightway out of the water to hear the approving voice of his actual Father. And the Holy Ghost manifested himself as a distinct being by the sign of the dove. They could tell one how a young lad, not much older than they, had prayed with faith enough to reach God. They were taught to pray to the living, personal being who had come to earth on that occasion. They had the lately revealed word of God to make their Sunday School the most significant institution for children in all the world.

Next summer the Fourteenth Ward of the original Salt Lake stake completed its meeting house. Brother Ballantyne and his children were moved into it. Bishop John Murdock, who had encouraged him from the first, gave him the assistance of Joseph Horne and Phineas Richards. The school was divided into classes. In two years zealous Elder Ballantyne started on his three-years' mission to India, while Brother Horne carried on as Superintendent of the Sunday School.

Sunday School Union

Elder George Q. Cannon, father of President Joseph J. Cannon, while presiding over the British Mission observed the growth of Sunday Schools and the virtues of the British Sunday School Union system. When he returned to Salt Lake City he instituted the *Juvenile Instructor*, now the *Instructor*, which has been a guide to Sunday Schools since 1866. Through this magazine channel and the initiative of Elder Cannon a Union was effected and a committee, including Brigham Young, Jr., determined suitable courses for all schools of the Church. Later the First Presidency, prophets for the Church, directed that the sacrament be introduced into the Sunday Schools.

The Deseret Sunday School Union, as the Union of the Church came to be known, was given charge of religious education for all members of the Church by the First Presidency and Council of the Twelve Apostles, oracles of God, in the year 1928. The Sunday School thus became the arm of the priesthood for religious instruction. And in 1934, priesthood activity meetings, connected

with the Sunday School, have shown it to be part of the plan of the Church of Jesus Christ.

A Testimony Builder

What testimonies of the divinity of the Church have been gained in Sunday School would be difficult to determine. Certain it is that members and friends who have attended schools in stakes and missions have learned much to strengthen conviction that the Church is true. The word of the Lord is nowhere more explicitly presented than in the Sunday School Lessons. No Sunday School teacher in the world has such modern tools as the standard works of our Church and the *Instructor* to apply to present day problems. May each school and each set of officers and teachers use the sympathy and diligence of Robert Raikes and Richard Ballantyne to bring up a generation of children full of faith in God! May they answer the questions of young men and women to preserve them in fellowship with the Holy Spirit! May they instruct the adults in the ways of the Lord—as this Church above all others can do!

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Jubilee History of Latter-day Saint Sunday Schools, pp. 9-12.
Millennial Star.

CONSECRATION

Jubliant earth, you are the gold of my joy and
 The purple mist of my meditation;
 Soon you will be fold on whitened fold of worship,
 And together we shall kneel thru the chastening hours,
 Until our longing hearts feel the answering life within;
 And when we raise our eyes we shall behold truth, rising
 In green splendor before us.
 Then shall we know that love maketh a rich season,
 And we shall open our arms in compassion to all mankind;
 So shall we fulfill our days of gladness and fruition.

—Claire Stewart Boyer.

MEMORIES OF MOTHER

(Dedicated to My Dear Mother)

ALBERTA HUISH CHRISTENSEN.

WILLY RESKE.

Adagio

Slowly and well connected.

Mother, I am dreaming of a
Mother, I can see in dreams the

Adagio *p*

mf

day that is no more, I can see you stand-ing by a lit-tle cot-tage door;
smile up-on your face And the mem'ry of your eyes, the years can not e-rase,

mf *p*

Like a fragrant flow-er, Jeweled with the dew, Are the dreams that
When life's path is shadowed, Clouds conceal the blue, I can find the

mf *p* *pp*

mf

bind me to that cot-tage and to you. It was there on bend-ed knees you
 sil-ver if I pause to think of you. It was you who took my hand and

p

taught my lips to pray, And the faith there kin-dled is a
 gent-ly lead the way, Helped me climb with cour-age to the

mf

shield un-to this day, Round those childhood hours, Fond-est mem'ries cling,
 brink of each new day, There are stars in Heav'n, Gleaming in the blue,

mf *p*

And my heart re-ech-oes still the songs you used to sing.
 But the star that lights my path-way, Moth-er dear, is you.

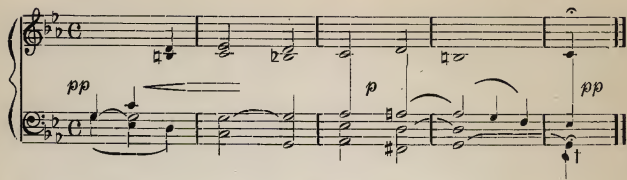
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Ped. ★

Prelude

Soft and slowly.

WILLY RESKE.

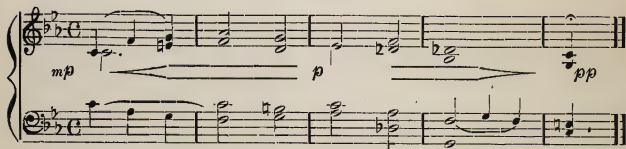


SACRAMENT GEM FOR JUNE, 1936.

With this holy Sacrament, we dedicate anew
 Our hearts, our faith, our service, and our allegiance true:
 Forgive us, Lord, our trespasses, and help us to forgive,
 That in the strength and power of Thy spirit we may live.

Note.—These beautiful lines, by Dr. James Lloyd Woodruff, should be rehearsed for two or three weeks in class rooms before recital in the General Assembly.

Postlude



— — — — —

 ROYALTY

Who would be Royalty
 Must teach his heart to see
 Into infinity
 Each day;

Much teach his hands the grace
 Of holding time and space,
 To give the heart its place
 And Way;

Must tread the deathless heights,
 Comrade of farthest lights,
 Shaping the soul's own rites
 Always.

—Claire Stewart Boyer.

SECRETARIES



Albert Hamer Reiser, General Secretary

SECRETARIAL WORK PROBLEMS AND OPPORTUNITIES—A PROGRAM FOR UNION MEETINGS

Original Purpose

The fundamental purposes of Sunday School record keeping are the same today as they were seventy-five years ago. Our purpose is to keep the executives informed about the condition and trend of the institution and its progress, or lack of it, toward serving all Latter-day Saints.

Facilities

The facilities, rules and equipment originally developed have been used without great change. To people who are thoroughly familiar with them they seem simple and adequate. New workers are entering the service constantly, however, and to them the theory, purposes and detail may be perplexing.

Enjoyment and Efficiency

Experience and observation provide abundant evidence to support the view that secretarial work is enjoyable and that secretaries are efficient when they are familiar with the fundamentals, materials, and purposes of their work. Most carelessness and inefficiency result from ignorance and thoughtlessness.

See Handbook for Fundamentals

The fundamentals of secretarial work are published in the Sunday School Handbook. See November, 1934, edition—section entitled "*The Ward Secretary*," page 101.

The duties and equipment of the stake secretary are treated on pages 26 to 28 inclusive.

Every secretary should be a complete master of the contents of the section beginning on page 101 and ending on page 113.

Union Meeting Discussions

Secretaries may with profit in Union meetings review the substance of these instructions. This review may take the form of answering the following questions by referring to and reciting the substance of the Handbook instructions:

1. What are the secretary's specific duties as *historian* and *statistician*?
2. As "*private secretary*"?
3. Name five kinds of equipment used by the secretary.
4. Which of the reports required of secretaries is optional?
5. When is the annual report due and by whom should it be compiled?
6. How can it be tested for accuracy?
7. Tell why the Quarterly summaries are valuable?

8. What are requirements for "Seals of Approval" according to the Handbook?

9. What requirements have been added, according to *The Instructor*?

10. What is the purpose of the minute book?

11. What is the fundamental purpose of the "Rolls"?

12. Explain each of the four kinds of rolls with relation to the fundamental purpose.

13. When should the rolls be revised?

14. What is the procedure of revising the rolls?

15. When may names be taken from the rolls?

16. When may names be added?

17. What is the purpose of the "memorandum" roll?

18. Why are reports valuable to the ward superintendency? to the stake board? to the general board?

19. What is the most reliable basis for figuring percentage of attendance?

20. Describe the monthly report.

21. What features of the report make it valuable to the ward superintendency, the stake board and the general board? Illustrate and demonstrate.

22. As the statistical expert of the Sunday School the secretary's functions are four-fold as follows:

(1)

(2)

(3)

(4)

Every secretary who is able to answer these questions will have very definite ideas about many other important subjects. For example:

1. What can a secretary do to improve a Sunday School in the following respects?
 - a. Punctuality.
 - b. Attendance.
 - c. Enrollment.
 - d. Better teaching.
 - e. Better equipment.
 - f. Better marching.
2. What can a secretary do to increase efficiency of the superintendency?
3. Of teachers?
4. What can the secretary do to help build for the Sunday School a reputation which will make it an asset to the community?

Here is a program for Union Meetings which should keep us all profitably occupied for many months.

LIBRARIES

General Committee: A. Hamer Reiser, Chairman;
Horace H. Cummings and T. Albert Hooper

ON BUYING BOOKS

Caveat Emptor

Books are such personal things that one should be very particular about acquiring them. It is as hazardous to buy a book unsight and unseen as it is to propose marriage through a matrimonial bureau.

A book is generally a companion for life. If it proves to be a bore, think what associations of misery are called up every time one sees it! One ought to select his books as he selects his friends or his wife. If he does, he will live in a house of joy forever.

So let the buyer beware.

Then what about our book reviews? Frankly, they are mild flirtations, intended to attract your attention and win enough interest to motivate you to investigate. So don't buy until you have had opportunity to appraise these books yourself. Go to the public library or treat yourself to delightful pastime: go to a book store and browse. Our reviews will serve as your guides.

Some More Poetry and Verse

Here are four excellent companionable little books: *The Light of the World* (Poems of Faith and Consolation), *It Can Be Done* (Poems of Inspiration), *Facing Forward* (Poems of Courage), *Silver Linings* (Poems of Hope and Cheer). These are compiled by Joseph Morris and St. Clair Adams. A. L. Burt and Co. publishers. Price \$1.50 each. Pages, average 250 to 300.

The Light of the World—"The aim of this book is to satisfy the innate longing in the hearts of men to understand God. For those who would find affirmation for their faith in a Supreme Power and for those who have felt life's deepest sorrows, this volume will be a source of comfort and consolation. Its spiritual content is such that it indeed deserves a place near the Bible in every home.

"Some of the 296 poems are: Each in His Own Tongue, Christ in Flanders, Unbelief, Two Gods, Little Boy Blue, Life's Mirror, The Washerwoman's Song, The Fool's Prayer, The Sin of Omission, God's World, Chartless, God the Architect, Unawares, The Higher Fellowship, Building the Bridge for Him, A Cowboy's Prayer, Stubbed His Toe, God Knows Best, Sometime, I Shall Not Pass Again This Way, The Factories, Lead Kindly Light, There Is No Death, Large Eternal Fellows and Out to Old Aunt Mary's."

It Can Be Done—"It Can Be Done has never been more concisely described than in the words of the *Lookout*: 'There is more optimism and inspiration crammed between the lids of this book than we have seen in print anywhere.' That the public has found its material vital, dynamic, and compelling is evidenced by the fact that it has sold more copies than any other book of poetry ever published in America.

Among its 240 poems are: The House by the Side of the Road, Invictus, If, Be the Best of Whatever You Are, It Couldn't Be Done, The Quitter, Keep on Keepin' On, The Woman Who Understands, Just Be Glad, Four Things, Opportunity, Laugh and the World Laughs With You, Friends of Mine, Keep a-Goin', Laugh a Little Bit, Gradatim, Say Not the Struggle Nought Availeth, Work, Abou Ben Adham, When Earth's Last Picture Is Painted, And How Did You Die?"

Facing Forward—"Courage is a theme that has inspired the poets to many brave songs, and the best of them are to be found in *Facing Forward*. 'A good book to read in times of discouragement,' says the *Brooklyn Daily Eagle*. But this volume is not merely a tonic to those who have become discouraged; it sounds a clarion call to the reader to march forward with the stout-hearted of mankind.

"Representative of the 228 poems are: The Man Who Thinks He Can, I Have a Rendezvous With Death, Challenge, The Thinker, In a Friendly Sort o' Way, The Winds of Fate, The Man With the Hoe, The Bravest Battle, Not Understood, The Broken Pinion, If I Should Die To-night, Recessional, Ballade of the Gamefish, Keep a Pluggin' Away, The Soul's Spring Cleaning, Gunga Din, Finnigan to Flannigan, Mother o' Mine, Joggin' Erlong, In Flanders Field and Trees."

Silver Linings—"This collection of verse is permeated with a healthy and sensible optimism: a belief that there is a general 'rightness' about things, that a happy mind creates an ordered and happy world about one. Thousands of readers have echoed the opinion of the Omaha Bee: 'It will convey new visions to the eyes, new throbs to weary hearts and fresh laughter to lips that are set and solemn.'

"The 266 poems include: Watch the Corners, Keep a Smile on Your Lips, Dr. Goodcheer's Remedy, Out Where the West Begins, Casey at the Bat, Laugh and Be Merry,

Himselfing, Mandalay, Your House of Happiness, The Calf-Path, When the Frost Is on the Punkin, By Jes' Laughin', April Rain, Business is Business, The Music That Carries, He Worried About It, Little Orphant Annie, Strictly Germ-Proof, Tewkesbury Road, and The Raggedy Man."

The New Poetry

A superb collection.

Why So Much Poetry

If anyone thinks we are overdoing our reviews of books of poetry, please consider this: Poetry and verse will give you more ideas, more sentiment, more emotion, more food for thought, more kindling to the imagination in fewer, well-selected words than you can get in any other form of discourse.

The fact is we are painfully Scotch. We want you to get more than your money's worth. So we are loading up on poetry.

Of course, you know that poetic expressions are compact. The genius of the poet lies in his ability to convey thought, ideas, impressions, to arouse emotions by leaving so much unsaid. If you ever grow weary of hearing or reading words, words, millions of words, seek refuge in poetry and your soul will thrill at the discovery of how few words a genius needs to convey a huge idea.

Anyone who will imitate the poets in this respect will always be a good companion. Imagine what a joy a Sunday School teacher with a love of poetry would be, especially if that teacher is wedded to the poet's art of compact expression!

Furthermore

There is something enchanting about the rhythm of poetry. All life responds to rhythm: The seas to the rhythmic ebb and flow of tides; the days to the rhythmic alternation of light and dark; the year to the rise and fall of the seasons; life to birth and death; motion to effort and rest.

The rhythm of music, song and poetry appeals to something deeply fundamental in man. That accounts in large degree for the power of its spell over the emotions of man.

THE LESSON ENRICHMENT EXPERT

The Sunday School librarian has the opportunity to become the lesson enrichment

expert. If our vision is right, librarians by being alert will become well informed about all kinds and sources of enrichment material and will very soon be able to serve Sunday School teachers to an abundance of interesting and stimulating enrichment aids.

Therefore, read with the purpose of finding, noting, indexing and filing everything which may have value to teachers as lesson enrichment.

Current magazines and newspapers yield many valuable bits to the wide-awake and discriminating searcher.

INTERESTING BOOKS

Actually 5,308 stories, poems, anecdotes, brief articles on 1,120 different subjects ranging from "Ability" to "Zeal" are collected in one cover and published as *5000 Best Modern Illustrations*.

Here is a start—a ready-made collection, carefully indexed, of very interesting bits of illustrative material.

Of course, the critical reader will dismiss many bits as worthless, but he will also find many that are good.

Better than a ready-made is a home-made collection. Get this book from the public library, or purchase it through the Deseret Book Company and then "go thou and do likewise." Publisher Geo. H. Doran Co., New York.

INTERESTING WORD ORIGINS

H. C. Merriam Company,
Springfield, Massachusetts

Words have "pasts" that are as interesting as any story.

Knowing the life story of words is very often the key to accurate analysis and to the development of great ideas.

Read this book and the dictionary becomes as thrilling as a detective story and the reading of it infinitely more profitable.

The book is illustrated and its style makes reading a pleasure.

Borrow it from your local library. Appraise it. If then you decide you want it for the Sunday School Library, order it from the Deseret Book Co. Price \$1.50.

ENTHUSIASM

- Is one of the finest of the fine arts.
- Is faith in action.
- Is a contagion of the soul.
- Is the first requisite of leadership.
- Is the energy by which genius achieves.
- Is a divine gift for which there is no substitute.
- Is the spark of divinity that makes many ordinary men great.

GERMAN-AUSTRIAN MISSION

An extensive and comprehensive report of the Sunday Schools in the German-Austrian Mission has been received from Elder H. Bowman Hawkes, Mission Sunday School



Elder H. B. Hawkes

Superintendent. The report shows a total of 13 branches in the mission, with 75 schools and an enrollment of 4,336 members. In October a rally day was held and the Mission was represented by 109%. The average attendance in October was 96%. The slogan for the year is—"Accounting for everyone" and a definite aim to increase the enrollment 5% by June has been announced. If the hopes of the Mission are realized there will be an increase of 215 enrolled members by that time.

The Sunday morning sessions of the conferences have been given over to the Sunday School as an opportunity to place its message before the Saints and friends. The theme is "The Message of the Sunday School" and is built around a small pageant in which

each book used in the course of study speaks for itself, with a response from a member of the class in which the book is used as a text. The picture on this page represents one of these classes.

The 13 districts of this Mission are each under the supervision of a district Sunday School superintendent. In only 4 of the 75 organized Sunday Schools are missionaries directing the work. All 13 districts are supervised by local brethren.

In closing the report Elder Hawkes, in behalf of the mission, sends a message of good will to the Latter-day Saint Sunday School workers of America. "Although you may be able to read many strange, and at times, stories tinged with radicalism about this interesting and beautiful country," he writes, "we want to assure you that the spirit of the Sunday School is burning with an ever-increasing vigor. The purity of light and truth as represented by this wonderful organization is filtering into a world darkened by confusion and strife. We, as Sunday School workers of this mission, pledge ourselves to continue moving the work in the glorious direction in which it is now moving—the direction of hope and success. May the Lord bless this work."

The General Board commends the fine work of the German-Austrian Sunday School workers as it does all the Missions of the Church and looks forward to the greatest of all years in Sunday School achievements.



CHORISTERS ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; Edward P. Kimball, George H. Durham, Gerrit de Jong and Wallace F. Bennett

The song to be studied in the May Union meeting and to be practiced in the local Sunday School during the month of June is No. 123, "The World is Full of Beauty."

THE ORGAN A NECESSITY IN INSPIRATIONAL RELIGIOUS SERVICE

History

The pipe organ is a wind instrument, the basic principle of which is that its tones are produced by means of a number of pipes, each pipe producing only one tone. The number of tones that may be produced on any organ is dependent on the number of pipes it contains. Small organs may contain as few as four or five hundred pipes while some of the largest concert organs have as many as fifteen thousand or more pipes.

The idea of producing sound by blowing air into tubes is very old. In ancient times instruments made of tubes of varying length and diameter, bound together and blown into by the mouth were used to produce musical sounds. Later, air was supplied to these tubes from below by mechanical means and from this small beginning has the modern organ developed.

In the seventh century A. D. organs had reached a sufficient state of development that it was possible to use them to accompany congregations in hymn singing, although as early as 450 A. D. organs had been used in churches in Spain. In the eighth century organs began to be used in English churches and it was not long until Germany, France and the European nations had also adopted them into their church services. From then on until now, tonal and mechanical improvements have been introduced which make the modern organ the noblest and grandest of all musical instruments.

Description

The organ possesses several keyboards (called manuals), and also pedals. Each manual is provided with its own set of 'stops' (i. e. collections of pipes of varying strengths and qualities) which can be used either separately or together, and the different manuals can also be 'coupled.' The stops vary in pitch, and are said to be of 32-, 16-, 8-, 4-, or 2-ft. pitch according to the approximate length of the lowest (i. e. longest) pipe; and these various pitches are an octave apart—

8 ft. stops being at 'piano-pitch.' Thus by depressing a single note such as middle C, when 5 stops of the above varieties have been drawn, we can obtain 5 different C's, two above and two below the actual note held down. Consequently the compass of the organ, though apparently two octaves less than that of the piano, is in reality greater than that of any other keyed instrument.

Stops which couple together the various manuals and control other mechanics of the organ are called mechanical stops. Stops which control the tones of the pipes are called speaking stops.

Four general kinds of tone quality are present in the organ: 1. organ or foundation (Diapason), 2. flute, 3. string, 4. reed. In addition to these there are pipes and devices producing special effects such as mixtures, harp, chimes, etc. Within each general classification of tone color are numerous varieties, shades of color and power.

Tone

The tone of the organ is rich, dignified and solemn. The diapason tone is found in no other instrument and it is this diapason quality which gives the organ its greatest individual and devotional character. The mixing of tone colors,—the sounding together of several pipes of the same pitch—can give composite tones of exceeding beauty. Then, too, the mechanism of the organ is such that the tones begin and end without a "click" thus keeping them free from a feeling of percussion. All these qualities make the organ ideal for use in devotional services and there has not been found a comparable substitute for it.

Substitutes

But owing to the high cost of pipe organs it has been necessary for small chapels to either find some sort of substitute for the organ or use the piano. The reed organ has been the best substitute that could be found because its tones are capable of being sustained, it has a moderate degree of tonal variety and is free from percussional shocks. Its tone is agreeable and tends to produce a devotional spirit within the listener.

The reed organ is much superior to the piano for use in worshiping assemblies because the piano is a percussion instrument and it cannot sustain its tones; it is associated with secular music and its literature has been composed, generally speaking, for uses other than devotional. (Continued on page 56)

TEACHER TRAINING

General Board Committee: John T. Wahlquist, Chairman;
James L. Barker, Vice Chairman; Frank K. Seegmiller, A. Hamer Reiser,
M. Lynn Bennion, Earl J. Glade

Note: Inasmuch as the outlines for teacher-training classes were completed in the last issue, this space is devoted to training teachers in service.

Aids to Lesson Enrichment

The four-Union Meeting plan has created a great demand for reference works on the specific topics outlined for the various meetings. Accordingly, bibliographies pertaining to the different themes have been selected. It is not intended that any one individual, teacher or stake board member, will read all of the citations on any one topic; on the contrary, it is probable that one or more of the citations will be available in every school or community library. The intent is to save time and effort on the part of those who are searching for additional materials.

The title and the short descriptive statement should indicate clearly the nature of each article or book. Obviously educational literature is ordinarily restricted to the secular school so that adaptations of the content must be made to the Sunday School.

Music and Art

(The Second Union Meeting).

The following books may interest those concerned with lesson enrichment through the use of music and art:

Berry, Ana M.—*Art For Children*—

A new and more attractive edition of a book previously issued in 1929. Profusely illustrated with famous pictures for children grouped under the following headings: "Animals," "Games and Amusements," "Ships," "Legends and Adventure," "Angels and Fairies," and "Portraits of Children." Excellent interpretation accompany the pictures.

Bowen, Catherine Drinker — *Friends and Fiddlers*—

A book telling of pleasurable experiences in musical participation and suggesting ways to interest children in music. The chapter dealing with family music is particularly significant for teachers.

Bryant, Lorinda Munson — *The Children's Book of Recent Pictures*—

A compilation of fifty pictures for children. Each picture is reproduced in half-tone and is accompanied by a page of explanatory text. The text describes the picture, first, from the standpoint of art in general and then, from the standpoint

of its history and its artist. Only pictures produced within the last hundred years are included.

Cahill, Holger, and Barr, Alfred H., Jr., (editors) — *Art in America in Modern Times*—

A splendid book published in connection with a series of broadcasts on art by the National Broadcasting System. Profusely illustrated, it embraces the national development along lines of painting, sculpture, architecture, interior decoration, theatre art, photography, and the motion picture as reported by authorities in their respective fields.

Dewey, John—*Art as Experience*—

Presents an analysis of the aesthetic experience which will be valuable to teachers of art in properly orientating the subject in harmony with modern educational objectives of the school. A treatment of art as a normal mode of experience which will assist the reader in appreciation of works of art.

Dobson, Margaret—*Art Appreciation*—

A well-written and enlightening book on the arts. Presents fundamentals which can be discovered in all the arts. Profusely illustrated.

Halpin, Lawrence M.—*Art in the Classroom*—

Discusses various phases of subject matter, such as drawing and sketching, design, color, lettering, materials, methods and elements and principles of art. Presents material for elementary, junior and senior high schools.

Hillyer, Virgil Mores and Huey, E. G.—*A Child's History of Art*—

A practical book which acquaints children with the essentials of art through the ages. The book is written in an interesting, conversational style, comprehensible to young people in the intermediate grades.

Jaques, Reginald — *Voice-training in Schools*—

Deals with vocal problems of pupils ranging from ten to eighteen years in age. Includes suggestive lists of songs for each period of instruction, methods of teaching them, and directions for conducting.

Kaltenbach, G. E.—*Dictionary of Pronunciation of Artists' Names*—

A simple and practical guide for the pronunciation of artists' names. Will be of especial value to teachers of art in ac-

quiring the correct pronunciation of the names of foreign artists.

Keppel, Frederick P., and Duffus, R. L.—*The Arts in American Life*—

One of the series of the Recent Social Trends Monographs presenting reports of President Hoover's Research Committee on Social Trends. Presents a survey of the contribution of the arts to social trends in the United States. Covers historical background, economic setting, art education in and out of the schools, architecture, painting, sculpture, advertising, art in daily life, music, dancing, theatre and cinema, and the government's relation to art.

Neale, Oscar W.—*World-Famous Pictures*—

A manual on picture-study covering subjects suitable for elementary and secondary school instruction. Seventy-two works of

art are reproduced in color miniatures. The interpretations which accompany each picture are intended primarily to be used in elementary schools.

Pelikan, Alfred G.—*The Art of the Child*—

An honest and sincere study of the child's responses in the field of art expression. The author clearly presents two dominant phases of art as practiced by the child: (1) the free expression of ideas in pictorial form and (2) expression by means of the manipulation of paints, dyes, and other obtainable media. Both pure spontaneous expression and correlation of art as a motivating force for other subjects are considered. The aim of all work presented is to enrich other subjects, to develop good taste, to foster appreciation, and to aid in the discovery of special talent.

UNION MEETINGS

General Board Committee: John T. Wahlquist, Chairman;
James L. Barker, Vice-Chairman; Frank K. Seegmiller, A. Hamer Reiser,
M. Lynn Bennion, Earl J. Glade

ADAPTING THE FOUR-UNION MEETING PLAN FOR LESSON ENRICHMENT TO LIMITED UNION MEETING OPPORTUNITIES

The Four Union Meeting plan for Lesson Enrichment being offered to the stakes by the General Board in Sunday School Conventions this year is bearing excellent fruits in the stakes which hold separate Union Meetings. Members of the General Board who have visited the first of these Union meetings in such stakes return with reports of full and rich programs presented effectively by stake boards and participated in with interest and profit by ward workers. The prospects for the second, third and fourth Union meetings in these stakes are very bright.

The separate union meeting held at a time when no competing meetings are in session, is the ideal toward which all stakes are urged to strive. Such a meeting is of maximum potential benefit.

Union Meeting Conflicts

The competition of the Sunday School union meeting with other meetings arises when Sunday School workers are also officers or teachers in other organizations and the Union meetings of these other organizations are held during the same hours as the Sunday School Union meeting.

Co-operation Better than Competition

To the distinct advantage of the other

organizations and of the Sunday School, this competition can be eliminated in two ways: First, by assigning one person to one job; second, by appointing Union meetings to be held on different days, or at different periods on the same day.

It may be said that the first way is impractical. This must in a degree be admitted, but the fact is that in many instances where the jobs can be given to people now inactive, nothing is done because executives do not know that their excuse of lack of workers is contrary to fact. One practical bishop made a practice of going over the record of ward members for the express purpose of discovering who of the inactive could be called to service. By this method he found many excellent workers who had remained inactive because they were reluctant to offer their services and they had been so retiring that they had remained obscure and unnoticed.

Non-conflicting, Separate Union Meetings Possible in all Stakes

The second way to eliminate conflicts in Union Meeting opportunities is to appoint the union meeting of the organization to be held on different days or at different times on the same day.

In some stakes because of great distances to be traveled, it is advisable to hold all Union meetings on the same day. In a few such stakes the practice is to have a general session and one departmental session, during which all auxiliary organizations meet in

Union meeting. The result is very unsatisfactory to all. Every organization is impaired by this arrangement. Furthermore, the individual worker receives a minimum of benefit.

Especially Important to Small Stakes

Generally in these stakes the numbers of workers are so few that the one man for one job ideal is impractical. One person must of necessity serve in more than one organization. It is doubly important, therefore, that conflicts in Union meeting appointments in such stakes be eliminated.

Plan for non-conflicting Union Meetings

The stakes which have solved this problem do so in some such way as this:

1. The general sessionFirst 30 mins.
2. The Priesthood Union Meeting;
The Relief Society and Primary
Association Union Meetings.....45 mins.
3. The Sunday School Union Meeting
.....45 mins.
4. The M. I. A. Union Meeting.....45 mins.

(A 45-minute period is really inadequate for the Sunday School Union Meeting; one hour is needed, since the assignment to teach the Gospel to the entire Church membership is such an all-inclusive one.)

Advantages

This "consecutive" arrangement has obvious advantages over the "concurrent" arrangement. Conflicts are either reduced to a minimum or entirely eliminated. The individual worker who serves in more than one organization can attend all the union meeting sessions whereas under the "concurrent" plan he can attend only one.

Order and Plan Adaptable to Local Conditions

Of course, the order of these meetings can be changed to meet local convenience. The Sunday School can be assigned the fourth rather than the third period, or the priesthood and others the fourth period; or the general session can be held last rather than first.

Lesson Enrichment Plan in General Sessions of Concurrent Union Meetings

The Four Union Meeting Plan for Lesson Enrichment as detailed in the January issue of *The Instructor*, page 6, provides for general discussions and demonstrations before the Sunday School departments separate for the departmental discussions.

In stakes where the "consecutive" arrangement of Union Meeting periods for the auxiliaries is used, these general discussions and demonstrations may be given with profit to every one in the general session. In this case this session should, of course, precede the separation for Union Meeting sessions of the auxiliaries. When these general features are

presented before the general assembly of all priesthood and auxiliary workers, the time of the Sunday School Union Meeting period can be devoted wholly to the departmental sessions recommended.

All Auxiliaries Can Profit

General, stake and ward workers of other auxiliaries, who are familiar with the Sunday School's Four Union Meeting Plan for Lesson Enrichment, agree that its values are general and can be used with great profit in all organizations.

Something for Stake Superintendent To Do

It is suggested that stake superintendents confer with stake presidencies first, with the view of improving the Sunday School Union opportunity, if it is now suffering from conflict and competition with the other Union meetings, and second, for the purpose of gaining the privilege of presenting in the general session of conjoint stake Union meetings the discussions and demonstrations to be given in general sessions of the four Union meetings under the Union Meeting Plan for Lesson Enrichment.

For Ward Superintendents To Do

Ward Superintendents are asked to plan at once to hold monthly Report and Business Meetings for their officers and teachers as follows:

Ward Extension of Union Meeting. The Monthly Report and Business Meeting

Even with the best Union meeting arrangement much is to be gained from the four Union meeting plan of lesson enrichment by groups of ward Sunday School officers and teachers in the *monthly Report and Business Meeting*. It is recommended by the General Board that three purposes be served by this meeting.

1. Transacting the business of the school (for details see page 55, Nov., 1934, edition *Sunday School Handbook*).

2. Discussion of the Teacher Training Topic for the next Union meeting to be held in the stake (see *The Instructor*, "Union Meeting" and "Teacher Training" Departments and now the Four Union Meeting Plan).

3. Promoting sociability and good fellowship among Sunday School workers with appropriate social and recreational activities and simple refreshments.

Specially Needed in Small Stakes

It is especially important in stakes where the Union meeting opportunities are inadequate for the full development and presentation of the Four Union Meeting Plan of Lesson Enrichment that ward superintendents utilize the monthly Report and Business Meetings in their wards for the purpose of supplementing the Union Meeting Opportunity.

WOMEN'S DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; Adam S. Bennion, Vice-Chairman
Assistants: Mrs. Elizabeth McKay Hill, Mrs. Mary Grant Judd and Mrs. Ida D. Rees
General Subject: The Ideals of Mormon Womanhood

INFLUENCE OF TEMPLE MARRIAGE

Lesson 21. For June 7, 1936

Objective: To teach that Temple Marriages make possible an ideal companionship in this life and its perpetuation throughout eternity.

Method: Mark the points in today's lesson that should be emphasized in a manner that will impress your young girls that the glory of Mormon womanhood is her opportunity to make a pledge with her future husband and with the Lord himself that holds out to her blessings promised to no other women in all the world.

This naturally will lead to the conclusion that a Mormon girl should have that objective in mind when she first associates with a young man; that no attraction or promise or hopes or influences should ever weaken her determination to accept in marriage only a young man who can lead her to the sacred altar.

Permit time for the discussion of the questions. Be sure to give the young girls, approaching the marriageable age, an opportunity to give their opinions on this important question. Try to get them to read the entire lesson thoughtfully and prayerfully at home and to talk with you later on the subject.

Use your influence to get the text book in the hands of all your class members because it will serve as a continuing source of inspiration to them and a worthy addition to their home library.

To you teachers who have the younger sisters: Adapt the presentation to their age level. See that they understand and feel that they should begin even at their early age to dream about the day when they will be permitted to go into the Temple of the Lord with one of their choice; to receive rich blessings which the Lord has in store for them. Let the beautiful thought of "marriage in the temple" be planted in their receptive souls today.

RESURRECTING A CLEAN BODY

Lesson 22. For June 14, 1936

(Incorrectly listed as lesson 21 in the Quarterly)

Objective: To teach that clean, uncontaminated bodies are the vehicles which our spirits must have to carry us on to Celestial glory.

Method: You teachers have rich material given to you today from the pens of President Joseph F. Smith and Apostle Talmage. By previous assignment, have the substance of their statements given to your class. Also give out the questions to four girls and ask that they ponder them during the week preceding today's lesson. Let them give their conclusion today. Let the class name a number of activities that are generally classed as pleasures and relaxations. Permit them to pass judgment upon each one as its contribution to the preservation of a clean, wholesome body. Try to have your girls bring out the impressive thought that they must weigh and consider carefully every proposition that comes to them, day after day, to indulge in so-called pleasures; and that in the interest of their lasting happiness they cannot afford to soil, corrupt or injure their beautiful bodies by participating in activities or indulging in practices which the Lord, through His servants, says are not for our good.

So, too, if you can get them to realize that even if they do not always understand why the Lord says "don't do this," and "don't do that," still they should obey, with the full assurance that some day they will understand, to their eternal joy.

Compare this point of view with the experience of the student in chemistry. In the laboratory she follows with absolute fidelity the formula which her textbook prescribes; and yet she doesn't know why oxygen and hydrogen when combined in certain definite proportions, produce water. She follows the authority without question and gets results in her experiment. The same adherence to the teachings and counsels of our leaders will bring the same happy results and no disappointments.

FACTORS IN ETERNAL PROGRESS

Lesson 23. For June 21, 1936

Objective: To teach that our eternal salvation depends upon the extent to which we control our every thought and action.

Method: You may find it necessary to recast the material in this lesson and offer it in your own language. It can be elaborated upon and amplified to your heart's content.

(Continued on page 56)



GOspel DOCTRINE

**SUBJECT: TEACHINGS AND TESTIMONY OF
THE NEW TESTAMENT WRITERS**

**For Members of the Melchizedek Priesthood and Men
and Women Over 20 Years of Age, Not Otherwise
Assigned.**

**General Board Committee: George M. Cannon, Chairman; Frederick J. Pack, Vice-Chairman;
Mark Austin, Herbert B. Maw.**

CONCERT RECITATION FOR JUNE, 1936

(Matthew, chapter 24, verse 14)

**"And this gospel of the kingdom shall be preached in all the world for a witness
unto all nations; and then shall the end come."**

LESSONS FOR JUNE, 1936

ANOTHER IMPRISONMENT AND WHAT CAME OF IT

Lesson 17. For June 7, 1936

Text: Sunday School Lessons (Quarterly),
No. 17.

References: *Acts 5:12-42.*

*Objective: Fearlessness in defence of truth,
and loyalty to one's ideals win the favor of
God and the respect of men.*

Suggestions: In teaching this lesson the
Class Leader will do well constantly to have
in mind the following truth, namely: Knowl-
edge of God makes its possessor not only
totally fearless, but strong enough to endure
any kind of physical discomfort, and if neces-
sary even death. With this thought in mind
it is suggested that five members of the class
be selected to make two-and-one-half-minute
talks on the subjects listed below. The as-
signments should be made at least one week
in advance; two weeks will be better. The
persons selected should be informed that they
must confine their remarks to the allotted time.
It might also be well to have the talks written,
so that the speakers will not exceed their
time and will also be able to cover the
subject. The talks should be rehearsed at
home before they are given in the class.

Subjects for the two-and-one-half-minute
talks:

Joseph's Temptation and Imprisonment.
(Genesis, Chs. 39-41)

Daniel in the Lions' Den. (*Daniel*, Chs.
5 and 6)

The Three Israelites in the Fiery Furnace.
(*Daniel*, Ch. 3)

Samuel the Lamanite. (*Helaman*, Chs. 13-
16)

Joseph Smith in Richmond Jail. (*History
of the Church*, Vol. 3, pp. 208, 209)

TRIAL AND MARTYRDOM OF STEPHEN

Lesson 18. For June 14, 1936

*Objective: A testimony of the truth of the
Gospel of Jesus Christ is the most precious
possession that one can have.*

The lesson presents a vivid instance of
the power of testimony.

Stephen's testimony gave him courage,
poise, self-control. This entire lesson can
be devoted with great profit to a discussion
of what a testimony of the truth brings to
him who possesses it. Illustrations can be
drawn from many sources. The *Bible*, the
Book of Mormon and *Church History* are
full of illustrations of this point.

Special attention should be given to modern
applications. A testimony of the truth is of
prime importance in the work of the Lord
today. For illustration of its power in the
lives of men today we look to the leaders
of the Church. When we consider the
duties of the Apostles (See *Doctrine and
Covenants*, 18:26-28) and reflect upon the
practical requirements of this calling we
sense keenly how important a testimony of
the truth is to the successful discharge of
the duties of the members of the Quorum of
the Twelve. What does a "testimony" seem
to give these men?

The general authorities of the Church are
not the only ones who need a "testimony"
in order to perform successfully the duties
of their calling. Consider the importance
of a "testimony" to the teachers in the or-
ganizations of the Church; to the missionaries;
to the ward teachers visiting in the homes
of the Saints; to parents; to the young men
and women about to enter upon the duties
and responsibilities of maturity.

Consider on the one hand the anxiety parents feel over their young people leaving home to go out into the world to school or to work; and then consider what great comfort and assurance parents would feel when they know for a certainty that their children have a strong and abiding testimony of the truth.

Many very important questions and considerations arise from this thought.

1. How can parents help their children to gain a "testimony" of the truth? (Make a list on the blackboard of things to do).

2. Make a list of the dangers in life which a "testimony" helps one to avoid.

3. List the qualities of character which a "testimony" helps one to develop.

A plan for this lesson:

1. The objective.

2. Illustrations: Job, Peter, Stephen, Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, Heber J. Grant.

3. The importance of testimony to the Church worker at home—in the mission field.

4. The importance of testimony to parents—to youth.

References: See L. D. S. Hymns, No. 273.

"Ye chosen Twelve, to you are given

The keys of this last ministry. . . ."

Also see "How Firm a Foundation." Job. 19:25; Brigham Young, Gates and Widtsoe; John Taylor, B. H. Roberts; *Leaves From My Journal*, Wilford Woodruff; *Gospel Doctrine*, Joseph F. Smith; *Essentials of Church History*, Smith.

From many sources dealing with Church history instances can be found which will show the effect of testimony upon the life of the individual.

REVELATION OVERCOMES PREJUDICES

Lesson 19. For June 21, 1936

Objective: Who seeks the Lord in sincerity and faith shall not go unrewarded, for God is no respecter of persons.

General Problem:

It seems to be humanly natural to magnify the value of whatever we desire, and minimize the importance of what we do not understand. That which holds our attention largely determines our actions as well as our beliefs. Consequently we often lose our perspective of things and prejudicially condemn that which we do not want. We usually have prejudices because we do not understand or are uninformed. The more one understands the less prejudiced is he inclined to be.

It becomes the teacher's responsibility to show that true religion cannot be built upon prejudices. God is informed and understands. He has wide vision and experience. He

knows the laws and all human tendencies. In addition he is a God of Love. His judgments and instructions are therefore just and right, for his conclusions are based on knowledge and love.

We can overcome prejudices (1) By seeking light and guidance from the Lord—who understands. (2) By a continuous search for truth and a never-ending pursuit of knowledge. Just as Jesus constantly fought against the "blindness" of the Scribes and Pharisees—they who would not see any good that was in conflict with their desires,—so should we strive to overcome tendencies which cause us to be prejudiced against the good and wholesome in others.

Understanding Life. (Taken from *Readers Digest*—December, 1931):

"Remain outside. Outside groups, even those that you prefer, if there are any. Outside centuries, including your own century. Outside countries, including your own. Outside yourself, your ideas, and your desires. Not always, for that is impossible, but sometimes. Then you will understand life and how little you amount to, you and the rest. Each group, each individual, each idea, each desire of each individual represents a world, a world made in one man's image where he can live freely."

"Men should be judged not by their tint of skin,

The Gods they serve, the Vintage that they drink,

Nor by the ways they fight, or love, or sin,
But by the quality of thought they think.

Lawrence Hope."

For Classroom Discussion:

1. In what ways does the inspired statement of Joseph Smith to the effect that "A man cannot be saved in ignorance" conflict with prejudicial beliefs?

2. Can a person subscribe to the Latter-day Saints' doctrine of Eternal Progression, and be dominated by prejudices?

3. Discuss the value of seeking light through prayer.

4. Point out, from your own experiences, examples of evil effects of prejudices.

Assignments a week or more in advance:

1. Have a member of the class relate the parable of the Good Samaritan and show how it was an attack on prejudices.

2. Assign to a member the responsibility of presenting specific doctrines and teachings of our Church and its leaders which show the importance of seeking all truth.

3. Are we dominated by prejudices in our own community? Give examples.

Fourth Sunday, June 28, 1936

General Review

MISSIONARY TRAINING



COURSE D—THE ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age

General Board Committee: Robert L. Judd, Chairman; James L. Barker, Vice-Chairman; Carl F. Eyring

CONCERT RECITATION FOR JUNE, 1936

(Matt. 11:28-30)

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

LESSONS FOR JUNE, 1936

THE PRIESTHOOD, A CALL TO SERVICE

Lesson 18. For June 7, 1936

Texts: *Articles of Faith*, Talmage, pp. 204-216; *Doctrine and Covenants*, Section 107.

Objective: Jesus said: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." (Matt. 20:26-27)

Suggested Material Outline:

- I. The Principle of Heavenly Rule. The Priesthood is God's authority to man to officiate in Things of God.

An office in the Kingdom of God—in the Holy Priesthood—means opportunity for service, not for mastery. Jesus is explicit on this point: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you. But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:25-28) On the principle of heavenly rule, Joseph Smith speaks: "No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul, without hypocrisy and without guile." (See *Doctrine and Covenants*, 121:34-46) In brief, service, not mastery, is the principle of heavenly rule. This means, for example, that when a young man is ordained an elder, or a young woman is set apart as a teacher in the Primary Association, the horizon of the opportunity to serve is

pushed back, but no right is given to exercise "control or dominion, or compulsion upon the souls of the children of men in any degree of unrighteousness."

- II. Service in the Priesthood brings true joy and happiness.

Jesus promises that if we will give our time in loving service—teaching the principles of the gospel, directing the destiny of a Church organization, ministering to the sick, aiding the needy, comforting those that mourn, being a "father" to the fatherless, etc.—we will find the yoke easy and the burden light because of the joy found in such activities. To those who "labour and are heavy laden" striving for the treasures of this earth Jesus suggests: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

- III. How may the Priesthood Serve?

- a. By presiding over and directing the activities of groups within the Church. Members holding the proper Priesthood are called to preside over Church auxiliaries, quorums in the Priesthood, wards and stakes, and the Church as a whole. Such positions carry great responsibility, because of the effectiveness of the organization in producing spiritual growth of its members depends in a large measure upon the insight and zeal of those that preside. This is truly a fertile field for service; and the harvest in terms of character development to those who serve is indeed bounteous. Let the teacher recall his own personal development while acting as a presiding officer.
- b. By acting as teachers and preachers of the Gospel of Jesus Christ. At

home and abroad there is opportunity to teach the Gospel. In order to carry the message of the Gospel in an effective manner, one needs first to understand the message, and then to know the art of presenting it so it will appeal to others. This means that the Priesthood, in fact all members, could prepare for effective service by diligently studying the Gospel and the art of teaching. Without doubt, the Teacher-Training department of the Sunday School should render even a greater service to the Priesthood.

- c. By performing specific duties. For example, the deacon passes the sacrament, collects fast offerings, and serves as a messenger of the Bishop; the teacher visits the members of the ward under the direction of the Bishop and thus obtains first-hand information of the needs of the saints; the priest preaches, teaches, baptizes, and administers the sacrament; the elder confirms members, takes charge at meetings, and administers to the sick; the seventy is primarily a traveling elder, ordained to promulgate the Gospel abroad; the high priest is especially charged with presiding and rendering service at home; the patriarch or evangelist is given the duty of blessing the members of the Church; and the apostle is called to be a special witness of Christ in all the world. Thus the Priesthood has plenty of special service to render.
- d. By developing a feeling of fellowship in the quorum. A fraternal spirit among the members of a quorum can do much good, especially in terms of helping the members who are sick, bereaved, lonely, indifferent, or economically in distress. Group loyalty, eagerness to render loving service, is one of the most powerful social forces which can be directed toward the building of the Christ-like character.

Suggested Method Outline:

- I. The topic, "Principle of Heavenly Rule," could form the subject of an interesting short talk. It is suggested that a member of the class be given the opportunity to treat this theme. After the presentation the teacher might ask these questions:

Just how should a presiding officer interpret this statement made by Jesus: "Whosoever will be chief among you, let him be your servant?"

What attitude should one take as he is advanced in the Priesthood?

- II. After introducing the subject, "Service in the Priesthood brings true joy and

happiness," let members of the class give personal testimonies of this fact. You will be able to find certain members who will gladly respond, if you give them a week's notice.

- III. Following an introduction of the topic, "How may the Priesthood Serve," the teacher might ask the questions:

In what ways may the elder serve? In what ways may the young woman of the same age serve?

The answers to these questions could be listed on the blackboard, in order that the members of the class might see in a vivid manner their possibilities of rendering service to the Church of Jesus Christ.

Assignment: Suggest that each young man might investigate the activities of his Quorum, and each young woman the activities of her organizations, to determine if there is service that might be rendered. This will add to the import of the general assignment made last Sunday. As a special assignment ask one member to be prepared to read I Cor. 12-1-13, and seven others to give very short talks on the topics under the subject, "Certain Gifts We Might Cultivate." Material will be found in next Sunday's outline, and in the texts.

Teacher's Closing Minute: You might conclude with this statement: "Service brings such joy and happiness that so-called duties are easy and light. Let us repeat the sixth article of faith, and then the concert recitation for June."

SPIRITUAL GIFTS

Lesson 19. For June 14, 1936

Texts: *Articles of Faith*, Talmage, pp. 223-235; *I Corinthians*, Chapters 12, 13 and 14.

Objective: *It is easy to center life about mere physical existence and thus deny the gifts of the Spirit. Jesus urged: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."*

Suggested Material Outline:

- I. Gifts of the Spirit named by Paul.

The more common of the gifts of the Spirit have been specified by Paul thus: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." (*I Cor. 12:8-10*)

II. How to Obtain the Gifts of the Spirit.

a. One must seek God. If one is to receive the gifts of the Spirit he must be in a position to receive help from God. This requires an open mind, a repentant spirit, and a genuine faith. One must strip himself of sham and make-believe; one must be intellectually honest and rational, and one must have emotions which are balanced and under control, yet not stifled. In brief, one must approach the altar of God with a "broken heart and a contrite spirit." Without such a rigid and exacting requirement, the full import of spiritual gifts cannot be discovered.

b. The influence of the Spirit of God. The Spirit of God emanates from Deity and enlightens every man according to his capacity to receive. Thus if a person worships in spirit and in truth, and carries to the altar of God a life of rich experiences, he may expect the helpful influence of the Spirit of God and certain gifts of the Spirit—as, for example, wisdom, discernment, and perfect knowledge of many things.

c. The Gifts of the Holy Ghost. To those who are worthily baptized comes the opportunity of the intimate companionship of the Holy Ghost, who is pleased to "enlighten and ennoble the mind, to purify and sanctify the soul, to incite to good works, and to reveal the things of God." Thus to a member of the Church of Jesus Christ, who worships in spirit and in truth, is given the gifts of the Spirit suited to his personality and needs.

III. Certain Gifts We Might Cultivate.

a. Knowledge. Consider these generalized truths offered to the world through Joseph Smith: "The Glory of God is intelligence!" "It is impossible for a man to be saved in ignorance." "A man is saved no faster than he gets knowledge." "Knowledge saves a man, and in the world of spirits no man can be exalted but by knowledge." "Whatsoever principle of intelligence we attain unto in this life will rise with us in the resurrection." "If one man, by his diligence, obtains more knowledge than another, he will have so much the advantage in the world to come."

b. Wisdom. "Be wise in all things. Let these poisonous and injurious things alone; live within your means; get out of debt, and keep out of debt; do not run faster than you can go safely; * * * advise with those that have wisdom and experience, before

you leap, lest you leap in the dark. * * * " (*Gospel Doctrine*, Joseph F. Smith, page 305)

c. Discernment. The ability to distinguish between good and evil, between that which leads to freedom and that which leads to bondage, between saving principles and glamorous camouflage, and between the value of service and of the mad rush for gold and pleasure, is much to be desired.

d. An understanding heart. There are those who without the speaking of words or the use of any formal language, can in silence convey love and sympathy not expressible in any tongue. This gift is worthy of cultivation.

e. Faith. Among the gifts of the spirit faith ranks high. It is the impelling force behind every act. It changes one from passivity to activity. It is the fuel that fires the soul to action. Let us all cultivate true faith.

f. Healing. We all cherish health. There is much we can do to preserve our physical vigor. We may accept God's health program—the Word of Wisdom, and lead others to appreciate and abide by it. We may erect hospitals, support physicians, foster medical research, in an honest attempt to find God's laws of health. But because of lack of medical knowledge, because of forces we cannot control, many become sick unto death. Through faith, and through the administration of the Priesthood, persons may be healed. It is worth while to seek the gift of healing and of being healed if the gift is sought in righteousness.

g. Prophecy. (See *Articles of Faith*, pp. 228-9; Appendix No. 12, pp. 493-497.)

Suggested Method Outline:

I. The topic, "Gifts of the Spirit named by Paul," might be assigned as a scriptural reading. (*1 Cor. 12:1-13*) The member should be notified early so that he might give a well-prepared presentation.

II. After introducing the subject, "How to obtain the gifts of the Spirit," the teacher might continue with such questions as these:

To what type of person are the gifts of the spirit likely to come?

How may one determine whether the gifts he thinks are of the Spirit are truly from a divine source?

Give reasons why it is wise to cultivate the gifts of the Spirit.

III. The subject, "Certain gifts we might cultivate," could be presented as seven very short talks. Members will co-

operate in making this presentation interesting and to the point. In a summary the teacher might ask the class to name other gifts not already discussed.

Assignment: Each member might be urged to select, from the list discussed, one or more spiritual gifts which he would like to cultivate. Emphasize that such gifts are obtained freely, but come only to those prepared to receive them—those with open minds, repentant spirits, and genuine faith. As a special assignment ask three members of the class to prepare talks on the subjects: "Use of the word, Miracle." "There is much we can do for ourselves and for others," and "There is purpose in every true miracle." Help will be found in the outline of next Sunday's lesson, "Spiritual Gifts—Miracles."

Teacher's Closing Minute: The teacher might close with this comment: "Let us not deny the gifts of the Spirit by centering our lives about mere physical existence. Jesus said, 'Is not the life more than meat, and the body more than raiment?' Please repeat the seventh article of faith."

SPIRITUAL GIFTS—MIRACLES

Lesson 20. For June 21, 1936

Texts: *Articles of Faith*, Talmage, pp. 217-223; *Sunday Night Talks*, Talmage, pp. 247-258.

Objective: God will perform miracles for His children and under the hands of His Priesthood if the requests are abounding in faith and genuine in purpose.

Suggested Material Outline:

I. Use of the word, Miracle.

- a. Often the word is applied to that which is mysterious and spectacular. In times past, the return of the sun with the coming of spring, the eclipse of the sun and moon, and the display of shooting-stars were classed as miracles. Today many persons think of the flying of the aeroplane, the transmission of speech by radio, and especially the seeing of persons by television as being truly miraculous. Even spectacular coincidences may be rated as miracles. For example, the finding of cooked food in an unusual place when one is hungry, the finding of lost cattle when one is about to give up in despair, are rated by some as miracles.
- b. Sometimes the word is applied to that which is thought to be natural in every way, but yet is not understood by the person speaking. The bursting of buds into bloom, the effects

of the vitamins, the action of the ductless glands, the penetrating power of X-rays, are examples of what a few persons class as miracles. Such persons remark, "When we understand it, it will cease to be a miracle."

- c. The word should be reserved to describe the direct intervention of God. Without question there is much in the midst of God's creations which man does not understand and in the presence of which he stands in wonderment and awe. It would be just as consistent to designate as miracles the creations which are understood as those which are not understood. (See *Articles of Faith*, pp. 220-223; also *Jesus the Christ*, pp. 147, 151.)

II. When should we ask God to perform a Miracle?

- a. There is much we can do for ourselves and for others. It seems right to assume that God has made and is now making a good job of His various creations. The part of our environment for which He is responsible we may be sure has been worked out for our good with loving care. Because of our laziness, ignorance, and short-sightedness it would be easy to ask God to make changes which should be made. We would choose the better part if we struggled to find God's ways in order that we might adjust to them.

For example, as we pray for those in need, do we expect God to rain down sacks of flour from the sky, as no doubt He could do, or do we expect to share that which is in our granary? Is not God's way the way of personality-development, and is not personality-development the way of sharing that which one has? Let us be God's helper, and thus do acts of kindness and service so important in the development of the Christ-like character.

- b. There is purpose in every true miracle. Undoubtedly many of the miracles of Jesus aided in establishing him among his followers as the Son of God. There needed to be planted in the hearts of men a love for his way of life, and understanding of the character of God as he revealed it, and a knowledge of his mission as Savior and Redeemer. Miracles could help do this. Even John the Baptist sent two disciples to Jesus asking, "Art thou he that should come, or look we for another?" Jesus sent word, "Go your way and tell John what things ye have heard and seen." The blind receive their

sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." All those who are healed had extraordinary faith. Jesus did not perform miracles for the seekers of signs—those possessed with morbid curiosity. "An evil and adulterous generation," he said, "seeketh after a sign."

- c. Thus in summary we conclude: God will perform miracles in our behalf if the request is abounding in faith and genuine in purpose. After we have done all we can or know how to do by way of cooperating with God's habitual ways, after we are sure that there is a genuine purpose in the request and finally after we have cultivated a dynamic faith in the power and goodness of God, then we can honestly ask God to perform a miracle if necessary to meet our needs. If the request is for our ultimate good and the good of all members of the great society of Intelligences, He will gladly respond—for is He not creating, maintaining, and sustaining the world, and are we not real and integral parts of it?

Suggested Method Outline:

- I. It is suggested that the subject, Use of the word, "Miracle," be presented as a talk by members of the class. The outline and texts will give the material needed.
- II. The topics, "There is much we can do for ourselves and others," and "There is purpose in every true miracle," under the general subject, "When should we ask God to perform Miracles?" could be assigned to two members of the class. Concrete examples are given in the outline; others can easily be found in personal experience, and in the texts.

The teacher should summarize the lesson, making sure that members of the class see clearly the difference between true miracles and certain magic-like experiences which so many reach for as substitutes for genuine faith. Miracles reveal the true character of God—an honest, intelligent, just Person. To claim that a certain experience, such as the finding of a coin on the street after praying for help, is a miracle, always presents the problem of who lost the coin. Would God take a coin from one child and give it to another? What do you think? Under such circumstances should one seek to find the person who lost the coin?

Assignment: As a general assignment each

member could be asked to bring to class next Sunday a list of requests which could honestly be made of God by one with abounding faith. As a special assignment of the next lesson, "Origin and Growth of the Old Testament," ask members to prepare talks on the subjects, "An inspired translation of the Bible," "The Hexateuch," "The Prophets," and "Inspired Writings." Help on these topics is given in the outline and in the texts.

Teacher's Closing Minute: The teacher might close with this statement: "God will perform miracles for his children and under the hands of His Priesthood if the requests are abounding in faith and genuine in purpose. This may be the source of great help. Let us repeat the concert recitation for June."

ORIGIN AND GROWTH OF THE OLD TESTAMENT

Lesson 21. For June 28, 1936

Texts: *Articles of Faith*, Talmage, pp. 236-245; *Sunday Night Talks*, Talmage, pp. 259-263; *The Short Bible*, An American Translation, Edited by Goodspeed and Smith (University of Chicago Press).

Objective: *Joseph, the Prophet, sensed fully the true worth and divinity of the Old Testament; he also realized that it is not a perfect record, for he proclaimed to the world, "We believe the Bible to be the word of God as far as it is translated correctly. . . ."*

Suggested Method Outline:

- I. An Inspired Translation of the Bible.

Joseph Smith considered that "many plain and precious truths respecting the gospel, as also many covenants of the Lord, had been taken away from the scriptures; and in some cases whole books referred to in the Scriptures are missing from the collection in the Old and New Testaments, and are 'lost books,' so far as our knowledge of them is concerned." (*A Comprehensive History of the Church*, Roberts, Vol. 1, p. 239. See also pp. 247-249.) The Prophet undertook an inspired translation of the Bible. In course of time he "went through the Bible, topic by topic, revising as he was led by revelation. The work was never fully completed, for he had intended, while in Nauvoo, a number of years later, to finish the work, but was cut off by his enemies. Nevertheless, many plain and precious things were revealed which throw great light upon many subjects." (*Essentials in Church History*, Joseph Fielding Smith, pp. 139-140)

- II. The Old Testament.

The Old Testament has had a remarkable history. As one studies its origin

and follows its growth, it becomes clear why the Prophet would discover that many precious truths "had been taken away." This Bible of the ancient Hebrews is a social product of a great race. It is much like a great tapestry woven from fragments of oral and written history, from traditions and memories of a distant past, from old chronicles and records, from the writings of prophets, from drama, hymns of devotion, wise sayings and poetry. But into every thread of the fabric is woven the dealings of God with His children.

III. Composition of the Old Testament.

- a. The Pentateuch—from Genesis to Deuteronomy. These first five books and the book of Joshua represent an undertaking without parallel in scope in ancient or modern literature. In comparatively few pages is effectively condensed accounts of the creation of the material universe; the origin of man; the beginnings of Hebrew life, institutions, and religion; the backgrounds of neighboring peoples; the Hebrew's patriarchal ancestry, their bondage in Egypt, their conquest of Canaan, their customs, institutions, and laws, and most important of all, their religion. Thus the Pentateuch is one of the marvels of the human race.

Hebrew traditions assign the authorship of the Pentateuch to Moses. Undoubtedly oral traditions and fragments of written documents originating before and at the time of Moses, his own writings, and other writings which he directed served as the basis for the Pentateuch, but many students of the Bible think that Moses could not have been the exclusive author of these five books as they now appear in the Bible. Without doubt the original writings have been edited many times as the Pentateuch has been in the making, and many precious truths have been left out. (See Book of Moses, *Pearl of Great Price*)

b. The Prophets.

1. The Former Prophets—as treated in the Books of Joshua, Judges, Samuel, and Kings. These are really history books written from stories and memories which lingered among the people—such as the Song of Deborah (*Judges*, chapter 5), and from old chronicles and records then extant, but now lost. These Hebrew historians did more than recite the facts of history, they interpreted them in terms of religious experience, especially in terms of the religious ideals of Deuteronomy.

2. Later Prophets—Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets. Certain of the prophets wrote down their sermons and the word of the Lord as it came to them—Ezekiel is an example. Others preached and proclaimed the will of God and their followers wrote down the message—Hosea and Micah are examples. Still others dictated to a scribe, as for example, Jeremiah. The prophets preached the gospel of righteousness. For example, Amos and Micah preached social justice; Hosea, the love of God; Isaiah, faith in God and against sinfulness, luxury, and extravagance; Jeremiah, the importance of the moral and spiritual life as contrasted with one given to ritual; and Ezekiel, man's personal responsibility.

c. Inspired Writings.

The problem of whether the Bible was to be limited to the two great books — the Pentateuch and the Prophets—was before the ancient Hebrews. Undoubtedly other writings, not included, were inspired and had literary and historical value. At last, after much discussion, especially concerning Lamentations and the Song of Solomon, the following writings were admitted to a third great book of the Bible: Psalms, Proverbs, Job, Songs of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, I and II Chronicles.

The Hebrew Bible was then a closed book—closed to the apocryphal (books of doubtful authority) writings and even to the Gospels of the New Testament. "So it is a matter of certainty that the Old Testament grew with the successive writings of authorized and inspired scribes from Moses to Malachi, and that its accumulation was a *natural and gradual process*, each addition being deposited, or as the record gives it, "laid up before the Lord," in connection with the earlier scrolls." (*Sunday Night Talks*, p. 263)

Suggested Method Outline:

- I. It is suggested that the topic, "An Inspired Translation of the Bible," be presented as a short talk by a member of the class. Suggest that selected passages from "The Book of Moses," and from "An Extract from a Translation of the Bible," *Pearl of Great Price*, could be used to illustrate the inspired translation. The "Reorganized Church" has sponsored a publication of what purports to be the entire inspired trans-

lation by Joseph Smith of the Old and New Testaments.

- II. The teacher might present the topic, "The Old Testament," care being taken to impress the class with the great value of the book as a religious and literary product. For example the teacher might read the following choice bits: Genesis 1:1; Leviticus 19:1-4; Proverbs 15:1-7; Amos 8:1-6; Isaiah 1:18-20, also 52:7-10; Ruth 1:16-17; Psalms 23; and Malachi 4:5-6. Make it clear that these, and any short quotations, can be understood best after a knowledge of their context, and an understanding of the conditions under which the scripture was produced.
- III. The topics: "The Pentateuch," "The Prophets" and "Inspired Writings" might be assigned as short talks to three members of the class. In presenting each topic, the student might read choice passages of scripture lifted from the division of the Bible he is describing.

The class member should be given the privilege of making his own choice after extensive reading.

Assignment: As an application of this lesson urge the members to spend at least a few hours time during the coming week in reading some book of the Old Testament. Practical plans for establishing the habit of reading the Scriptures might be discussed and then introduced. Let the class members make these plans under the leadership of the teacher. If the plans are student made, they will carry farther than if made by the teacher. The next lesson, "The New Testament," might be made effective by having eight members present the seven topics under, "Structure of the New Testament," and the one topic, "Versions of the Bible." See outline for details.

Teacher's Closing Minute: The teacher might close with this statement: Let us search the Scriptures, for in them we shall find recorded the Gospel of Jesus Christ. Please repeat the eighth article of faith."

CHORISTERS and ORGANISTS

(Continued from page 143)

All church choral directors as well as organists should understand something about the organ and it is hoped that the material here presented, as well as that which will be given in the next two issues of *The Instructor*, will prove to be both interesting and instructive.

Additional information about the organ, its history, construction and other facts may be found in *Grove's Dictionary of Music and Musicians* and books on organ registration and histories of music.

WOMEN'S DEPARTMENT

(Continued from page 147)

For instance, take the thought of our always having our eyes on tomorrow. How easily your girls and women will comprehend that their joys of tomorrow depend on what they achieve and decide today. Point out how an act of nobility, kindness, love, self-sacrifice, power over temptation, today, builds a strong foundation upon which to erect a beautiful tomorrow. Make it clear that each girl's life is continuous, everlasting; that it is made up of minutes, hours, days, years; and that she is always on the move in some direction, whether upward or downward, forward or backward.

No girl can stand still as far as eternity is concerned; no girl can wipe out today or escape tomorrow. In everything she does,

she is perpetually determining her own future. At this point show how fortunate and blessed our Mormon women and girls are in knowing definitely how to decide, how to move, how to build up a happy future. They know where to get advice and counsel. They are never left to their own wisdom if they will only be true Latter-day Saints. That is why it is a good thing to consider at the end of each day how far and in which direction we have traveled; and to map out our course tomorrow.

Fourth Sunday, June 28, 1936

Review, or Local Subject



GOSPEL MESSAGES



COURSE C—"THE VITALITY OF MORMONISM"

For Priests and Young Men and Women of 17 and 18 Years of Age
General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman;
Lynn S. Richards, Earl J. Glade

CONCERT RECITATION

(I Corinthians, Chapter 15, Verses 21 and 22)

"For since by man came death, by man came also the resurrection of the dead.
"As in Adam all die, even so in Christ shall all be made alive."

LESSONS FOR JUNE, 1936

LIFE BEYOND THE GRAVE

Lesson 17. For June 7, 1936

Text: Sunday School Lessons (Quarterly), No. 17.

Objective: To show that life continues beyond the grave preserving the human personality through a literal reunion of spirit and body.

References for Further Reading: Smith, *Gospel Doctrine*, Chapter 24; Talmage, *Articles of Faith*, 391-403; Widtsoe, *Discourses of Brigham Young*, Chapter 32.

- I. Latter-day Saints accept the Christian doctrine of the resurrection but are unique in their literal interpretation. In contrast with the general Christian view that the resurrection is the release of the spirit from the body, the Mormon interprets it to mean a re-union of the spirit with its former physical tabernacle—when the essential elements of the latter are reclaimed from its grave.
- II. The *New Testament* record supports the Latter-day Saint view.
 - a. Familiarize the students with the available information relative to Jesus' resurrection: *Luke* 24:36-43; *John* 20:11-17; *John* 21; *Acts* 10:40-42; etc.
 - b. Follow with references which teach that a similar resurrection is in store for all mankind: *Acts* 24:15; *I Corinthians* 15; *Matt.* 22:31-32; *John* 5:25; etc.
 - c. How does "Mormon scripture" harmonize with the above? *II Nephi* 9:6, 12-13; *Heleman* 14:15-17; *Alma* 11:42-45; *Doctrine and Covenants* 18:11-12.
- III. The intermediate period between death and Resurrection. (See *The Vitality of Mormonism*, Chapter 73.)
 - a. Jesus' statement to the thief on the cross, "Today shalt thou be with me in Paradise."
 - b. Mormon explanation of Paradise.

Book of Mormon—*Alma* 40:11-14.

- IV. Time of the Resurrection. (See *The Vitality of Mormonism*, chapters 82 and 83. Also *Articles of Faith*, by Talmage, page 346.
 - a. The First Resurrection—the just.
 - b. The Second Resurrection—the unjust.
- V. The "Three Glories." (*Doctrine and Covenants*, Sec. 76.) For a concise summary, read *Articles of Faith*, by Talmage, pp. 94-95.
- VI. Re-Union of Spirit and Body Essential to Complete Development.

"For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy. And when separated man cannot receive a fulness of joy." (*Doctrine and Covenants* 93:33-34.)
- VII. Extra Scriptural Conclusions:

"The soul of man is the highest product of God's creative handiwork. Now after God has spent untold time in creating man and endowing him with a soul, which is the reflection of His image, is it reasonable to suppose that man lives here on earth for a brief span and then is extinguished by death? That the soul perishes with the physical body? That it existed in vain?"—Michael Pupin.

THE WIDER HOPE

Lesson 18. For June 14, 1936

Text: Sunday School Lessons (Quarterly), No. 18.

Objective: To show that temple work, as done by the Latter-day Saints for the dead, is a consistent part of a plan of salvation having universal application.

References for Further Reading: Roberts, *A Comprehensive History of the Church*, II:66-77; Talmage, *Articles of Faith*, 148-161; Widtsoe, *Discourses of Brigham Young*, Chapter 36.

- I. Mormonism is unique in its temple work for the dead. In its doctrine and practice, which extends the saving principles and ordinances of the Gospel to those who have died without opportunity to accept, it offers a solution to one of the inconsistencies in most Christian religions. The problem and the Mormon solution follow:
- II. Jesus "the author of eternal salvation to all those who obey him" laid down some definite requirements. References: *Matthew* 3:15; *Matthew* 28:19; *Mark* 16:16; *John* 3:5.
- III. These requirements seem to have a universal application regardless of the just rewards of righteous living which come to all men. There is no reason for believing that death cancels these requirements. But how shall the departed know of the requirements or comply with them if they should so desire?
- IV. Mormonism finds a solution in ancient scripture and in modern revelation. Reference: *John* 5:25; *I Peter* 4:6; *I Peter* 3:18-19; *Doctrine and Covenants* 76:73-74.
- V. Temples and temple work are the Latter-day Saint application of its doctrine of salvation for the dead. Reference: *Malachi* 4:5-6; *Doctrine and Covenants* 110:13-16. The first reference foreshadowed the coming of a new interest on the part of children on earth in parents who have passed on and the second relates the fulfillment of the promise.
- VI. Evidence of Baptism for the dead in former times. There are indications from scripture, and extra scriptural sources, that this practice was well-known in early Christianity.
Paul, in speaking of the resurrection inquires pertinently, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (*I Corinthians* 15:29).
Epiphanius of the fourth century charges the Marcionites, a sect of Christians to whom he was opposed, "That when any of them had died without baptism, they used to baptize others in their name, lest in the resurrection they should suffer punishment as unbaptized." (*Heresies* 8:7) Again, in 397 A. D. the sixth canon of the council of Carthage forbade further administration of baptism for the dead. A recently discovered manuscript, purporting to be of the first century, seems to indicate that Peter had arranged for a baptismal ordinance for certain people and the writer is expressing his gratitude therefore.
- VII. The demand for a "wider hope" outside of Mormonism. Summarizing two radio addresses by Elder Nephi L. Mor-

ris on the subject, we read: "These three men, Professor Frederick D. Maurice, Dean Frederick W. Farrer, and Dean E. H. Plumptre are the men who were most conspicuous and effective in battling against the creeds and traditions of the English Church as well as all other Christian Churches, for the "wider hope" or a belief in a salvation for those who had died either in innocent ignorance of Christ or in wilful disobedience of him."

But these men offered no solution to the problem. Dean Farrar frankly confessed that the manner of saving of the dead was "unknown to us." "I cannot pretend to explain or to fathom how it will be brought about."

Mormonism does offer a solution to the problem of the "wider hope" in its temple work for the dead. Read Joseph Smith's definite statement as recorded in *History of the Church*, Vol. 4, p. 425.

TWO PRINCIPLES OF PROGRESS

Lesson 19. For June 21, 1936

Text: Sunday School Lessons (Quarterly), No. 19.

Objective: To show that faith and repentance are fundamental principles of human progress and essential to salvation.

References for Further Reading: Roberts, *The Gospel*, Chapters 5 and 13; Evans, *Heart of Mormonism*, Chapter 57; Talmage, *Articles of Faith*, Lecture 5; Widtsoe, *Discourses of Brigham Young*, Chapter 13.

- I. These two principles, in Latter-day Saint doctrine are not different than in other Christian denominations unless it be the end to which they are the means. Faith in a living personal God, for instance, might be more vital than faith in an "Incorporeal essence of something possessing neither form nor substance. Repentance, which involves abstinence from harmful practices, which are elsewhere accepted with indifference, would have an added significance.

- II. Compare the two following definitions of faith:

Paul—"Now faith is the substance of things hoped for, the evidence of things not seen." (*Hebrews* 11:1)

"Faith is the moving power of all action." (From *Lectures on Faith*.)

- III. Which appears the more dynamic?
- III. Discuss faith in relation to its object. Is a prayer to a personal Being quite the same as one offered to an impersonal one?
- IV. Faith as a positive attitude toward life: Faith unifies—doubt disintegrates. Faith exalts—doubt depresses.

Faith invigorates—doubt weakens.
Faith sets us free—doubt inhibits.
Consider:

"The cynic is the man who is afraid to trust to the reality of his high moments. Finding a great ambition surging up within his soul, so unlike the drab monotony in the midst of which he lives, he thrusts it back down into oblivion, laughs contemptuously at himself and refuses to believe anything good is possible. Feeling a holy impulse to pray, to dream, to aspire, to rise to greatness and divinity, he allows himself to contemplate his failures and, assuring himself of the utter hopelessness of it all, settles back into inertia.

"Faith struggles to assure us that these fleeting glimpses of greatness are the great realities of life. It is by them we live. They strengthen us for the day of discouragement. They provide the motive for attempting the impossible—They make Gods out of men."—Roy L. Smith in *Snapshots of Greatness*.

V. The place of repentance in human progress.

It is generally recognized that sin sets up barriers to progress. If the sin be a violation of physical, moral, or spiritual law the effects of retardation are equally certain. Repentance is the process of taking down the barrier. Beginning with the eradication of sin itself, repentance goes further, to erase its effects as far as possible.

The case may be a personal one in which ill health is the barrier set up as a result of a bad habit. Cessation of the habit brings restoration of health.

It may be a case involving two parties. One offends the other and in the resulting "difference" a barrier rises between them. All former relations cease until repentance is reciprocated by forgiveness and the barrier is taken down.

It may be a case involving man and Deity. Continued indifference to spiritual matters sets up its barrier between man and God. "God lives for us only as we are willing to let him enter in." Recall the cartoon of Ezekiel:

Jerusalem is in a state of siege. An iron plate representing sin is placed between the people of Jerusalem and their God. Until it is taken down no relief can come from Him to whom they pray for succor.

VI. Steps in Repentance: Consider George H. Brimhall's four R's:

1. Recognition of wrong.
2. Resolution to do right.
3. Reform.
4. Restitution.

Further Reading: *Articles of Faith*, pages 102-103 on character of God in whom Latter-day Saints exercise faith

REVIEW

Second Quarter. For June 28, 1936

1. What is the meaning of Salvation? Of what two phases does it consist?

2. What part does man play in his own salvation?

3. What part does Jesus play in man's salvation? Make clear the two phases of his saving mission.

4. What is the meaning of the following terms: Eternal Life; Immortality; Spiritual Death; Atonement?

5. By what means did Jesus seek to aid man in achieving his own salvation?

6. Having pointed out the way of Salvation Jesus left each of us to choose. Discuss the meaning of Free Agency.

7. What determines whether a course of action is right or wrong? In what way is this question related to "divine command"?

8. Why is obedience to righteous law the price of freedom?

9. Illustrate how a violation of law (physical, mental, or spiritual) curtails our freedom.

10. Allowing for the limitations placed upon you by heritage and environment who is responsible for what you are today? Upon whom rests responsibility for your progress?

11. Distinguish between salvation and exaltation; between negative and positive virtue; discuss their relative value in attaining exaltation.

12. What are the possibilities of human progress from the Mormon point of view?

13. Show that the New Testament supports the Mormon claim to literal resurrection of the human body.

14. Give the reasoning of Michael Pupa in support of immortality of the soul. Give the statement from the Lectures on Faith in support of re-union of spirit and body.

15. Explain how the Mormon doctrine of Salvation for the dead solves an apparent inconsistency in the Christian religion.

16. Give scriptural support for the practice of doing ordinance work for the dead.

17. Tell something about the "wider hope" movement outside the Mormon Church.

18. Analyze the second definition of faith.

19. Contrast the effects of faith and doubt in as many ways as you can.

20. Discuss repentance as the act of taking down a barrier to progress. Give the four "R's" of genuine repentance.



NEW TESTAMENT

COURSE B—WHAT JESUS TAUGHT

For Ordained Teachers and Other Boys and Girls
15 and 16 Years of Age

General Board Committee: David A. Smith, Chairman;
M. Lynn Bennion, Vice-Chairman

CONCERT RECITATION

(Fourth Article of Faith)

"We believe that the first principles and ordinances of the Gospel are: first, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, the laying on of hands for the gift of the Holy Ghost."

LESSONS FOR JUNE, 1936

Suggestions for Two-and-One-Half-Minute Talks

1. The Responsibility That Comes With Baptism.
2. The Door of the Sheep-fold.
3. The Importance of the Gift of the Holy Ghost.
4. How to Enjoy the Gift of the Holy Ghost.

THE NECESSITY OF REPENTANCE

Lesson 17. For June 7, 1936

Text: The Quarterly, Lesson 17.

Objective: To show that the principle of repentance is fundamental to right living.

Supplementary References: Talmage, James E., *Jesus the Christ*, pp. 441-442; Dummelow, J. R., *One Volume Bible Commentary*, pp. 755-756; Tanner, O. C., *New Testament Studies*, pp. 350-351 (Sec. 152).

Suggested Outline:

- I. Why is repentance a fundamental principle of life?
 - a. What is repentance?
 - b. Does it apply to religious activity only?
 - c. Is it possible for one to make satisfactory progress without observing the principle of repentance?
- II. How can one develop the ability to repent?
 - a. What are two of the chief bars to repentance?
 - b. What is the first requisite of true repentance?
 - c. What is the second?
 - d. What can one do every day to develop the ability to repent?

Suggestions for Teaching: Use the social-

ized-recitation or the directed-study method. The latter is perhaps the more practical for this and other lessons, because it insures at least a fair degree of individual study and classroom participation. Questions to be answered immediately after the study period should be brief and pointed, and so prepared as to bring out the high points of the Quarterly material. Afterward, the teacher should present supplementary material that will emphasize either the objective offered above or one of his own selection.

The following topics may be used, at the teacher's discretion, for brief classroom talks:

1. What the Parable of the Barren Fig Tree Means to Me.
2. The Repentance of Paul.
3. "Turning over a New Leaf."
4. Repentance, the Way to Achievement (spiritual or temporal).
5. The Necessity for Repentance (in the home, in the community, in the Church, or in the Kingdom of God).

Supplementary Material:

1. Hawthorne's *The Scarlet Letter* is an excellent source of material on this subject. The minister, Arthur Dimmesdale, did not truly repent of his sin. To do so would have involved a confession, because without it he could not even begin to right the wrong that had been done. Therefore every moment of his life was a living lie. The realization of this fact was his punishment, his bar to happiness and progress.

2. Lucifer, because of his great pride, rebelled against God. After his expulsion from heaven he was unable, because of that pride, to repent and thus take the necessary step that would finally lead to reconciliation. It is so with every sinner: He cannot even begin his return to the true course until he

repents and thereby forsakes the wrong one.

3. When John the Baptist and, later, Jesus Himself came preaching repentance, many of the Jews were unable even to understand their need for repentance. They claimed Abraham as their father, and contended that since they were the chosen people, their salvation was already assured. Both John and Jesus reproved the Jews most vigorously for that attitude.

There are some people among us today who are thus burdened with the feeling that they, too, are especially favored, and that whatever they do must be right. It is a dangerous attitude! Kipling, in his "Recessional," says:

"The tumult and the shouting dies,

The captains and the kings depart;

Still stands Thine ancient sacrifice,

An humble and a contrite heart."

At a very serious council meeting, in the early days of our Church, the brethren who were assembled together felt impressed to repent of their sins and weaknesses, and to ask mutual forgiveness. Each one in turn volunteered, until finally only one man was left. The one in charge waited a moment, and then he said:

"How about you, Brother? Would you like to repent of your sins?"

"O, no!" was the self-satisfied reply. "I am all right!"

4. It is pathetic when a small child, from a wrong notion of self-respect, stubbornly refuses to acknowledge being in the wrong, even when the fact is established beyond the possibility of doubt. An older child, or—worse still—a grown man or woman who exhibits this trait, really arouses more contempt than pity.

Such a person should daily practice acknowledging his errors and repenting of his faults until he develops the "humble and contrite heart."

BAPTISM BY IMMERSION

Lesson 18. For June 14, 1936

Text: The Quarterly, Lesson 18.

Objective: To show that compliance with the ordinance of baptism by immersion is essential to salvation.

Supplementary References: Talmage, James E., *Jesus the Christ*, pp. 122, 125-126, 725-726; *Articles of Faith*, pp. 122-144; Tanner, O. C., *New Testament Studies*, pp. 95-96.

Suggested Outline:

I. Did Christ Himself teach that baptism is essential to salvation?

a. What did He say to John the Baptist when the latter protested that Jesus did not need to be baptized?

b. According to Jesus' declaration to

Nicodemus, how may we enter the kingdom of God? Is there any other way?

c. What additional evidence is there in the New Testament that Jesus considered baptism essential?

II. What does baptism mean to us?

a. What are the purposes of baptism in our Church?

b. Who may be baptized?

c. What additional responsibility rests upon us after we are baptized?

Suggestions for Teaching: Use the direct-study method. (See Wahlquist, "Teaching as the Direction of Activities," page 49.) It will be a great help if a large percentage of pupils will bring copies of the New Testament. These can be passed about and used for looking up the references given in the Quarterly. Pupils should become so familiar with the New Testament that they can look up references with a good deal of confidence.

These topics are suggested for brief classroom talks:

1. "It becometh us to fulfil all righteousness."

2. Baptism, a Rebirth.

3. Added Responsibility.

4. Baptism by Immersion, the Accepted Way.

Supplementary Material:

1. There was once a Syrian captain named Naaman who became afflicted with the loathsome and infectious disease of leprosy. At the suggestion of an Israelitish captive, Naaman sought out the Prophet Elisha in the land of Israel, that the affliction might be rebuked. Elisha did not even come forth to see Naaman, but sent a messenger to him with this word: "Go and wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean." Then Naaman became angry, because he did not understand the principle of obedience. Why should he wash in Jordan? Were not the waters of the rivers of Damascus better than the water of Jordan? But his servants prevailed upon him, saying, "If the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean." Here was sound reasoning. Naaman listened; he went down to the Jordan and dipped himself seven times; he came forth with his flesh as clean as that of a little child, and was healed. What was it that healed Naaman? Was it the water of Jordan, with curative powers greater than those of the rivers of Damascus? Certainly not. Naaman bowed his haughty and powerful will to that of God. He humbled himself; he was humiliated. He learned the lesson of obedience, which is better than sacrifice.

2. A young man in a chemical laboratory

attempted one day, by a process of electroplating, to put a new covering of yellow gold over his watch case. He prepared very carefully the solution of gold-leaf in aqua regia; he built up an excellent voltaic battery; he made all the connections close and secure; and he cleaned carefully the old watchcase that the new gold might be deposited upon it evenly and smoothly. Then in the evening, when everything was in readiness, he suspended the case properly in the gold solution, closed the circuit, and went home, hoping to find his watch case in the morning with a beautiful new coating of yellow gold ready to polish. But when he entered the laboratory the next morning, and went to examine his electroplating, he found to his horror that his watch case was as black as coal.

What had happened? Everything was as he had left it the evening before. So far as he could tell there was no reason why his experiment should not have been successful. Then he resorted to his books again. After patient searching, in the volumes on his desk, he arose a wiser and more careful man. He had overlooked one requirement of the law. In the process of electroplating, he remembered now, the gold is deposited in its usual yellow form only when the gold solution is warm. When the electric current is passed through a cold solution, the gold is deposited in an unusual black form. The young chemist had learned that obedience is better than sacrifice.

THE GIFT OF THE HOLY GHOST

Lesson 19. For June 21, 1936

Text: The Quarterly, Lesson 19.

Objective: To show that the laying on of hands for the gift of the Holy Ghost is essential to salvation.

Supplementary References: Talmage, James E., *Jesus the Christ*, pp. 603-607, 158-160; *Articles of Faith*, Lecture VIII, including the Notes.

Suggested Outline:

- I. Did Jesus Himself teach that it is necessary for us to receive the gift of the Holy Ghost?
 - a. How did He explain His statement to Nicodemus?
 - b. What was the difference in purpose between the baptism performed by the disciples of John and that performed by the disciples of Jesus?
 - c. Did Paul and the other apostles consider baptism alone to be sufficient for membership in Christ's Church?
 - d. What was to be the function of the Comforter whom Jesus promised His disciples?
- II. How is the gift of the Holy Ghost conferred?
 - a. How did the apostles receive this gift?

b. Did all of Jesus' disciples have the authority to confer the gift of the Holy Ghost?

c. From whom do the priesthood of our Church receive the authority to confer the gift of the Holy Ghost?

Suggestions for Teaching: Use the directed-study method. Before beginning the study period it would be well to review, very briefly, the preceding lesson, and to conduct a concert recitation of the fourth Article of Faith. After the study period, ask questions that will definitely draw out answers emphasizing the importance of this ordinance in the former Church of Christ. Ask some member of the Aaronic Priesthood to tell the class how the priesthood of the present Church received the gift of the Holy Ghost and the authority to confer it on others.

Topics for brief classroom talks:

1. The Meaning of the Gift of the Holy Ghost.
2. How One Should Live to Enjoy the Gift of the Holy Ghost.

Supplementary Material:

1. The wisest of men see but imperfectly the way that they should go. Paul said (*1 Corinthians 2:19*): "For the wisdom of this world is foolishness with God. For it is written, 'He taketh the wise in their own craftiness.'" How, then, shall we know the right from the wrong? How shall we know which way to turn when men say, "Lo, here," and "Lo, there is Christ"? Or how shall we know of a surety that there is a Christ?

Jesus has told us how we can know, and if we have been baptized and have had hands laid upon our heads by those holding the proper authority to confer the gift of the Holy Ghost, then we have the means for knowing these things. However, the Holy Ghost can dwell within us only to the extent that we live worthily and have faith in Him. Therefore, some people enjoy this great gift more than others do; and a person may enjoy the gift in large measure at one time and very little at another.

But the way is clear: through repentance, through right living, and through the exercise of faith, we can enjoy all the knowledge and understanding that comes with the gift of the Holy Ghost.

REVIEW ANSWERS

For June 28, 1936

- A. 1, false; 2, true; 3, false; 4, true; 5, true; 6, false; 7, true; 8, true; 9, false; 10, false.
- B. 1, faith, humility, and forgiveness of others; 2, commune with our Father in Heaven; 3, Peter; 4, does the will of the Father; 5, faith and works.
- C. 1 and 4, 2 and 3, 3 and 1, 4 and 2, 5 and 7, 6 and 8, 7 and 6, 8 and 5, 9 and 10, 10 and 9.



OLD TESTAMENT

Course A—For Deacons and Other Boys and Girls
12, 13 and 14 Years of Age

General Board Committee: T. Albert Hooper,
Chairman; Junius R. Tribe

LESSONS FOR JUNE, 1936

CONCERT RECITATION

(Psalms 112, Verse 1)

"Blessed is the man that feareth the
Lord, that delighteth greatly in His com-
mandments."

THUNDER, LIGHTNING, AND A THICK CLOUD

Lesson 17. For June 7, 1936

Objective: To show under what circum-
stances the Ten Commandments were re-
vealed.

While the purpose of this lesson is not to study these commandments, still it is well for the teacher to give the conditions that led to the revelation of these doctrines, so as to impress the class with the sacredness of the laws. These commandments are of divine origin; they were given to Moses for the guidance of the Children of Israel; and they are as binding today as they were when they were given to Moses.

Point of Contact: Are you afraid of God? Or do you look upon Him as your friend, One who loves you and to whom you can go when you are in trouble?

The Children of Israel were afraid of God. We do not know just why, but they evidently were. Surely it was not because the Lord had not been good to them, for even now they were on their way to freedom from the bondage of Egypt. They showed their fear of God in a strong reluctance to be in His presence and in their desire that Moses should intercede for them with Him.

Readings: A good reading for one of your pupils to give before the class is *Exodus* 19:16-25.

This passage at once furnishes an opportunity to practice reading and an opening to the subject of the lesson. How are you getting on with this reading exercise? Is it successful, do you think? It may be that you would like to make a different selection to read. If so, there is no objection to that.

The Quarterly should be read by the entire class. You got this very practical objective from

a study of the Quarterly and the matter in class. You yourself will find the material on which the Quarterly is based of some value—chapters 19 and 20 of *Exodus*. You can get the situation out of that.

Outline of points: Assign the following topics to as many members of your class:

- a. The desert through which the Israelites passed.
- b. Something about Mount Sinai.
- c. How the Ten Commandments were revealed.

Here are three topics which, if assigned in advance, will make three talks of two and a half minutes each. They can be so connected, too, as to give the impression of one continuous speech. If your superintendent calls upon you for some talks before the school, you are ready with at least two. The reading, also, will prove in line with the subject of the lesson.

Memory Gem: The same as for the previous lesson. It will serve to crystallize the material.

Application: See the direction given in the lesson for last Sunday.

Assignment: Look over the lesson for the following Sunday, with a view to making the necessary assignments.

THE LONG WAY ROUND

Lesson 18. For June 14, 1936

As you stand before your class on this occasion, you have in mind a very definite purpose with respect to the material you are to present. It is this: Today I must see to it that I create in my pupils a proper attitude toward that which they may be asked to do.

Decide Where To Go

the Bible on which the Quarterly is based. This matter would be *Exodus*, chapters 32, 33, and 35. It may be that you received some help, also, from a history of the Israelites, such as Smith's *Old Testament History*. With all this information at your command and this aim in your mind, you are now ready to conduct a recitation.

What About Short Talks?

Your first call on one of your pupils, who has had his assignment, to read the following passage, which puts the class in a proper frame of mind: *Exodus* 32:1-6. If you have the time, another pupil may be called upon to read verses 7 to 13. This would put before the class two kindred phases of the same situation.

Having done that, other pupils are called upon to give the main points in the lesson:

- a. The journey of the people in the wilderness.
- b. The murmuring of the Israelites.
- c. The arrival at the edge of the Promised Land.

When these three pupils have finished, you are ready to ask some questions, to make clear to the class the entire story of the journey.

Some Questions

Why did the Lord work through Moses to deliver the Israelites from Egypt? What promise did He make to Abraham and Jacob respecting the Promised Land? What undesirable conditions were the Israelites under in Egypt? What would one expect these people to feel on their deliverance from these conditions? What was their attitude, as a matter of fact? Tell one of the situations that arose in the wilderness to show that they felt ingratitude.

Here is a new memory gem, which puts this lesson in a clear, compact way: "Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness." (*Doctrine and Covenants*, 58:27)

Do You Like Anybody?

What is your attitude, boys and girls, toward school? Are you anxious to learn, or do you 'hate' it, as we say? What is there about school that partakes to some extent of drudgery? What attitude should one take in the situation? Why? For whose benefit was the school organized in the first place—for that of the parents or that of the children?

And then, what attitude should one take toward the Sunday School? Why was the Sunday School organized? Who gets the main benefit from it?

Suppose, now, we try to get ourselves in the proper attitude toward both the day school and the Sunday School, during the coming week, and see how much more pleasant it will be to us? Would you like to tell us of any change you may find in yourself in this respect?

For next Sunday will you, Jane, read this passage for us? And will you, Harry and Will and Alice, prepare to tell us something about

AN UPRIGHT PEAK

Lesson 19. For June 21, 1936

In this lesson the objective is to induce in the class to admire Moses for what he was and said and did. This is perhaps a harder lesson to present than some of those we have had, but there is a way to make it clear and interesting to boys and girls.

Fix On Your Objective

First, however, you must satisfy your own mind as to your objective. Keep that in mind while you are preparing this lesson and also while you are giving it. That done, you can have the reading by one of your pupils, a passage that will point in the direction in which you wish your class to go. It is from *Exodus*, chapter 33 (such parts as you may choose to have given). If you wish, you may have certain verses omitted in the reading.

That figure about the mountain peaks is one you will have no difficulty in making your point of contact. Your class, also, will know how to pick out the men in history who are represented by the tallest peaks. These may be named in the class. This prepares the way for the introduction of Moses as one of the great men in history.

Here Are Some Short Talks

Have some of your pupils tell incidents from the life of Moses, so as to recapitulate the material studied in the lessons on this prophet. For instance:

- a. The finding of the baby Moses.
- b. The education of the boy.
- c. Moses as a shepherd.
- d. Moses and Aaron pleading with the king.
- e. Some instances about Moses in the wilderness.
- f. What the Bible says about the disappearance of Moses.

The memory gem is the same as for the preceding lesson. And the application likewise. The assignments should be made now for the lesson that is to be given next Sunday.

KEY TO THE REVIEW

For June 28, 1936

- | | |
|---------------------|------------------|
| 1. Jacob. | 12. Moses. |
| 2. Joseph. | 13. Palace. |
| 3. Eleven. | 14. Nile. |
| 4. Ishmaelites. | 15. Princess. |
| 5. Egypt. | 16. Midian. |
| 6. Potiphar. | 17. Shepherd. |
| 7. Pharaoh. | 18. Ten plagues. |
| 8. Israelites. | 19. Egyptians. |
| 9. About 400 years. | 20. Wilderness. |
| 10. Translated. | 21. Translated. |
| 11. Deliverer. | |



CHURCH HISTORY

The Restoration and Early Church History
For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman;
DeLore Nichols, and Ruth Wheelon

CONCERT RECITATION FOR JUNE, 1936

(Doctrine and Covenants 28:8)

"And now behold I say unto you that you shall go unto the Lamanites to preach my Gospel unto them; and inasmuch as they receive thy teachings thou shalt cause my Church to be established among them."

LESSONS FOR JUNE, 1936

FIRST MISSIONARIES TO THE INDIANS

Lesson 21. For June 7, 1936

Text: Quarterly, Lesson 22.

Supplementary References: Smith, *Essentials in Church History*, pp. 112, 115-118; Anderson, *A Young Folks' History of the Church*, pp. 42-46; Roberts, *A Comprehensive History of the Church*, pp. 225-235; Cannon, *Young People's History of Joseph Smith*, pp. 59-60; Roberts, *Outlines of Ecclesiastical History*, pp. 315-316.

Objective: To show that the gospel of Jesus Christ is for all peoples.

Outline of Materials:

- I. Book of Mormon Record of Indians' Ancestors.
- II. Eagerness of Joseph Smith to Tell Them of Their Heritage.
 - a. First mission near Buffalo.
 - b. Missionaries into Ohio.
 1. Conversion of Sidney Rigdon.
 2. Missionary success at Kirtland.
 3. Arrest of Parley P. Pratt.
 4. Missionaries reach western Ohio.
 5. Hardships of travel into Missouri.
 6. Work begun with Indians.
 7. Indian agent stops work.

Lesson Enrichment: The missionaries had hard times in their efforts to push into the western part of the United States. On one occasion, Parley P. Pratt with some of the other missionaries had stopped at the home of a man named Simeon Carter. They were just making ready to quote from the *Book of Mormon* when the door opened and an officer came in to arrest Elder Pratt.

The elders went with the officer to the group of men who called a kind of court. They told Parley P. Pratt that he would have

to pay a sum of money or go to prison. Brother Pratt did not pay very much attention to what they said. He and the elders sang some of the Church songs. Brother Pratt had a very good voice and often sang for the Saints.

The next morning Elder Pratt was placed in the care of a guard and was walking down the road with him when Brother Pratt asked the man if he were good at running.

"No," the officer replied, "but my dog is. I have trained him so that he can get any man that I tell him to."

Brother Pratt said, "Well, you have given me lodging and breakfast. I have also been able to preach to you. Thank you for your kindness, but now I must be going."

Elder Pratt then started running down the road and had gone for some little distance before the guard had recovered from his surprise. When he did finally realize what had happened, he sent the dog after Brother Pratt. Just when the dog was about to reach him, Elder Pratt clapped his hands and pointed into the woods ahead of him. The dog then bounded on and ran among the trees. In this way Parley P. Pratt was able to get free to continue on his missionary journey.

Application: Boys and girls should be thankful that they are members of the Church and should show that gratitude by helping others learn the true religion.

REMOVAL OF SAINTS TO OHIO

Lesson 22. For June 14, 1936

Text: Quarterly, Lesson 23.

Supplementary References: Roberts, *A Comprehensive History of the Church*, pp. 236-249; Anderson, *A Young Folks' History*

of the Church, pp. 46-49; Smith, *Essentials in Church History*, pp. 119-128; Joseph Smith's *History of the Church*, pp. 126-195; Evans, *One Hundred Years of Mormonism*, p. 129.

Objective: To prove that the Lord works in a mysterious way His wonders to perform.

Outline of Material:

I. Commandment for Saints to move westward.

a. Move Made to Kirtland, Ohio.

1. Meeting between the Prophet and Newel K. Whitney.

2. The Smiths make their home with the Whitneys.

3. Saints arrive to buy lands and make their homes.

b. Others move into Ohio.

II. Organization in Kirtland.

a. Bishop Appointed.

1. Temporal duties.

2. Spiritual duties.

b. New Revelations Given.

1. Cleanliness.

2. Industry.

3. Kindliness.

Lesson Enrichment: In this lesson it would be well to stress somewhat the principles involved which the children themselves need to be made conscious of for the living of their own lives successfully. If the boys and girls can be made to feel their oneness with the early members of the Church, they perhaps will be more eager to try to live up to the principles the violation of which today is making such inroads among our Latter-day Saint boys and girls. If they can learn early in their lives that the characteristics of man are more constant than they at first think, they perhaps will not tend to think themselves more clever than others of their associates who remain true to the principles.

Although not many people today are required to leave their homes and give up their families, to become Church members as was the case in this period of Church history, boys and girls are asked today to make what seem like sacrifices when they are told that they should care for their bodies wisely by refraining from using tobacco, liquor, and other stimulants. Now is the time to impress this fact on these boys and girls before they reach the age when they are most liable to succumb to the lure of cleverly written advertisements. Build the attitudes strongly enough now and the carry-over will be assured. In cleanliness, you teachers might emphasize the untidiness of the smoker in his home as well as in his body.

Application: Boys and girls nowadays do not have to move their homes but they should be willing to stand for the principles of right living which the Church advocates.

EACH HELPING ALL

Lesson 23. For June 21, 1936

Text: Quarterly, Lesson 24.

Supplementary References: Roberts, *A Comprehensive History of the Church*, pp. 243-244; *Young Men's Manual*, 1916-17, p. 45; Evans, *One Hundred Years of Mormonism*, p. 135; Talmage, *Articles of Faith*, Lecture 24:8-16; Smith, *Essentials in Church History*, pp. 179 and 213; *Doctrine and Covenants*, Section 78; *Acts 4:32*; *III Nephi 26:19*.

Central Thought: That which the Lord gives freely, we should be willing to share with others.

Outline of Material:

I. Value of Helpfulness in the Whole of Life.

a. Helping each other in the home.

1. Parents' helpfulness.

2. Children's responsibility for own things.

b. Helpfulness in school.

c. Helpfulness in neighborhood.

II. The Lord's Command of Helpfulness.

a. In Kirtland

1. Bishop to care for surplus.

2. Storehouse to be builded.

b. Latter-day Saints always ready to help.

III. Substitute Law of Tithing Given.

Lesson Enrichment: In these days, when the world seems so topsy-turvy, when the established customs of men seem to have fallen, it seems wise to re-establish the Lord's way of caring for all of His people. It is well worth the time of any Latter-day Saint to try to convert himself to the fact that there is great merit in accepting responsibility by each for the rest of humanity.

The foundation for the belief in the payment of tithing can once again be emphasized in this lesson. It is quite necessary that these young people be told of the blessings accompanying the payment of tithing and that they be encouraged in the actual payment of their mites, even now, so that the habit may become fixed when they grow older. They can, if they will, give some of their unneeded gifts to others less fortunate than they.

Application: The Lord expects the members of His Church to help one another.

LESSON TIE-UP

For June 28, 1936

This morning it might be advisable to hold what is called by the older people, a testimony meeting. The pupils of course should not have any idea why they are asked to tell, for instance, why they are glad that they belong to the Latter-day Saint Church. You as teachers might encourage them to

tell why they are members of the Church. In this way you might be able to get some rather unusual stories about how their parents or grandparents came to join the Church. This might be used as a project to collect stories about the pupils' ancestors.

The emphasis in this review must be to help these young people realize that the Lord does reveal Himself to man in order that man can further develop himself and also save his ancestors. In connection with the testimony idea, the boys and girls could bring in unusual stories about how they or some members of their families have been saved by the laying on of hands by the elders. Stress again the restoration of the Priesthood and the right of Latter-day Saints who hold it to special blessings if they live worthily.

Certain review topics might again be given, such as were given in the last quarter's review work. The following topics might prove helpful:

1. Tell the story of the printing of the *Book of Mormon*.

2. Relate how the organization of the Church took place.

3. Why did the Latter-day Saints make an effort to take the message of the restored gospel to the Indians? Relate the story.

4. Tell about the first Church conference

5. Why did the Saints move to Ohio?

6. How can we each be helpful to the other?

7. Tell how the Saints organized to help all.

PROJECT FOR THE MONTH

Help pupils to draw a map illustrating how the Indians came to this country, originally as the followers of Lehi. The ship might be drawn. By drawing into the map the mountain ranges and the lakes and then showing the division of the Nephites and the Lamanites with the final destruction of the Nephites at the Hill Cumorah, the pupils should have a fairly accurate picture of the material in the *Book of Mormon* which will prove to them why Joseph Smith was eager to have the missionaries go to the Indians.

TOMORROWS AND YESTERDAYS

By Ezra J. Poulsen

Notwithstanding the difficulties and disappointments of life, we were born to be happy, or at least to achieve happiness. Otherwise we would not have memory to keep the thrilling moments of yesterday within easy grasp. Neither would we have imagination to bring us within reaching distance of the gay possibilities of tomorrow.

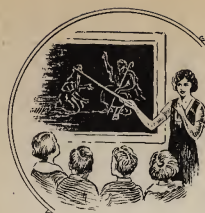
Even when days are filled with care, therefore, they have the advantage of being surrounded by better ones. The sun shone yesterday; it will do likewise tomorrow. Accordingly today is already sown with the seeds of abundance, the harvest dependent on our ability to reap.

Wealth in its truest sense is the accumulation of rich experience; hence today, lived in eager participation in some activity worth while, becomes a valuable part of life's golden harvest from which sustenance may be obtained for many tomorrows. A neighborly act, the planting of a garden, the singing of a song, each may furnish an experience capable of bringing cheer many times after it has been added to the storehouse of our yesterdays.

The poets have often called attention to the rich possibilities of re-living choice

experience. Wordsworth, who, with his sister, Dorothy, chanced to hear a highland girl singing in the fields, as they were enjoying a walk through Scotland, was so impressed by her singing of "Old unhappy, far off things, and battles long ago," that he wrote an immortal poem. Long after the sound of the girl's voice had died away, and she herself, could not be seen, days, weeks, months, years after, he could recall in his moments of reflection, the melody of her voice. And that was not all. He could relive the beautiful day among the highlands. The quality of the sunshine on the heather remained undimmed; the birds still sang, and even the conversations with his sister, as they walked along the road meandering among the mountain glens, could be recalled.

Greater than all material wealth is the wealth of experience; and the mind capable of looking forward and backward with a wholesome enthusiasm for the good that has been and the happiness that will be, possesses the elements of greatness. A mind with such development will not be lost in the fog. Neither will its possessor allow a fragmentary, distorted view of life to prey upon the inner vitals of his nature.



PRIMARY

OLD TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller,
Chairman; Lucy G. Sperry, Delores Bailey

LESSONS FOR JUNE, 1936

CONCERT RECITATION FOR JUNE

"Blessed be the name of God forever
and ever, for all wisdom and strength
are His."

DANIEL'S THREE FRIENDS IN A FURNACE

Lesson 18. For June 7, 1936

Texts: *Daniel 3*; Sunday School Quarterly,
No. 18.

Objective: *Courage to do right wins the
favor of God and man.*

Memory Gem: "And they glorified God,
saying, we have seen strange things today."

Song: "Did You Think to Pray?"

Pictures: Standard Pictures, No. 48.

Points of Contact: Now that summer is
on its way we are getting ready for a lot of
sport. What do you like to do in the summer?
Where do you spend your vacations?
What do you like to do on cool, summer
evenings just as it's getting dark? When it's
very hot near your home, where do you
go to find a cooler spot? (mountains, can-
yons). What does your father sometimes
build? (a fire). Isn't it grand to gather
around it and do things that we all enjoy?
(toast marshmallows, tell stories, etc.). Some-
times when we get too near the fire we get
smoke in our eyes and burn our faces. What
must we watch very closely? (not to get
too near the fire). Clothes often are blown
near the fire by the wind. When you get
home, have you noticed that your clothes
and hair smell like the bonfire, too. I should
imagine being burned badly would be very
painful, judging from small burns we have
had on our hands. Foolish people, through-
out the ages have burned people to death as
a form of punishment. I can think of nothing
worse than that. For today our story is about
three fine Jewish boys and their experience
with a blazing hot furnace.

Application: Why didn't Daniel's friends
bow down to the idol? How do you think
they felt when they remained standing and

everyone else was kneeling to this hideous
image? Imagine three young boys not obeying
a King's command and not afraid of doing
what was right when thousands of people
were gathered around and doing something
wrong. Can you say "no" to people who
tell you it's all right to go fishing on Sunday?

If a hundred boys asked you to take some-
thing that did not belong to you, what would
you do?

These three boys faced the fiery furnace for
telling the truth and loving their God.

Can you tell the truth when it means a
scolding, a spanking, or other punishment
from parents.

Why is this a poor excuse?—"Well all the
boys wanted me to go with them. They
coaxed and coaxed; so I just went and took
a few cherries out of his orchard."

What do you think of a girl who says,
"I know I shouldn't keep the purse I found,
but Betty said she would certainly keep it
if she'd found it."

The Lord so loved those three boys that
some one from heaven came to comfort them
in the furnace. What can He and what will
He do for us?

Discuss: Why isn't it always good to fol-
low the leader?

What are some of the things your play-
mates do, that you know aren't right?

When have you said "No" and been
blessed or rewarded?

Study of Lesson Materials:

References: Hurlbut's *Story of the Bible*,
pp. 459-461; *Primary Sunday School Lessons*,
1933, Lesson 67.

Nebuchadnezzar readily forgot the power
of the true God. At one time he caused a
great image of his god to be set up on a
plain near Babylon. It was about ninety feet
high and nine feet thick. It was covered
with gold.

In truly despotic fashion he ordered that
at a great festival everybody must fall down
before the image and worship it. When the
musical instruments played, nearly all the
people bowed down before the huge idol and
prayed to it. But there were three who
stood straight up. These young men were

Daniel's three friends, Shadrach, Meshach and Abed-nego. This act of theirs took very great courage, for the king had decreed death in a fiery furnace to any one who disobeyed him in this matter.

Many of Nebuchadnezzar's officers hated the Jews. They were especially jealous of these three young noblemen whom the king had elevated to high positions in Babylon. They reported the affair at once to their lord, who sent for the youths. He gave them a second chance to worship the image. They told him that he might put them to death, but that they would not bow down to the idol.

This enraged the king. He ordered his servants to make the furnace hotter than it had ever been made before. Then strong men threw the youths in. The servants died from the intense heat, but the youths, whose courage had made them choose death to dishonor to God, were saved by their Maker.

Suggested Content Outline:

- I. Jealousy of Nebuchadnezzar's Counselors.
- II. The Golden Idol.
 - a. The decree.
 - b. The penalty for disobedience.
- III. The Three Courageous Youths.
 - a. Shadrach, Meshach and Abed-nego refuse.
 - b. Their great faith and courage.
 - c. Cast into the fiery furnace.
- IV. Their Deliverance.
 - a. By the power of God.
 - b. The effect.

DANIEL IN THE LIONS' DEN

Lesson 19. For June 14, 1936

Texts: *Daniel* 6; Sunday School Lessons (Quarterly), No. 19.

Objective: Courage to do right wins the favor of God and man.

Memory Gem: "Blessed be the name of God for ever and ever, for all wisdom and strength are his."

Song: "Dare To Do Right," *Primary Song Book*.

Pictures: *Standard Pictures*, No. 49; pictures of lions.

Points of Contact: What animal do you think would be the most fierce? Which animal would you hate to meet especially if it were hungry? Whom do we consider the king of beasts? Who usually rules the jungle? When have you seen a lion? Have you ever heard him growl. Do you know where lions are raised now for circuses and zoos? (Gay Lion Farm in Calif.) Many years ago lions were used for a different purpose. Does anyone know why some very cruel kings kept lions? It is such a terrible

thing, but often people were thrown into lions' dens as a punishment. Many brave people met their death in that way. Today our story is about Daniel's experience in a den of lions.

Application: Why was Daniel treated this way? What simple thing had he done? Daniel would risk his life rather than not pray to his God. Some of us don't have to take such a chance. We can kneel in our rooms and thank our Heavenly Father without the fear of being eaten by hungry lions. At that, many children do not pray. Doesn't that make us feel ashamed when we think of Daniel's bravery? What does this story make us want to do? (Pray to Heavenly Father when we can). When do we pray?—(1) at night; (2) before meals; (3) when we are happy; (4) when we need help; (5) at the beginning of the day; (6) in meetings.

Let us never lose an opportunity to pray to the God that protected Daniel.

Shall we decide to pray whenever we are asked from now on and let's not go to bed or eat a meal without first thanking our Father.

Note to Teachers: Discuss freely with the children the different types of prayers. Children cannot pray unless they are given a chance for expression. Discuss suitable opening and closing prayers; evening and morning prayers. Leave with them the idea that God loves praying children—children who thank Him often and let Him help them in everyday living. Show them the beauty and simplicity of the Lord's Prayer, and the prayer perfect should be the spontaneous overflow of the heart. Encourage them to pray for other people than themselves. God should be remembered in times of our joys as well as our sorrows.

Study of Lesson Materials:

References: Hurlbut's *Story of the Bible*, pp. 469-472; *Primary Sunday School Lessons*, 1933, Lesson 69.

After Nebuchadnezzar and his descendants passed on, Babylon fell. It was captured by a Persian ruler, Cyrus the Great. Under the Persians Daniel lived on, helping them rule the great empire, as he had helped the Chaldeans.

When he was a very old man, probably nearly ninety years of age, King Darius re-organized the government, placing Daniel next to the king. The other rulers in the kingdom became very jealous of him because of his high position.

So they plotted against Daniel in this fashion: In Persia there prevailed a custom that once a decree of the king had been passed, it must be carried out without exception. So these jealous rulers had king Darius make a decree that for thirty days nobody in the whole kingdom must pray

to any god or man, except the king. In those days worship of kings in Egypt, Rome and other countries was very common. Of course the king was tricked through his own self-love.

But the decree made no difference to Daniel. When he knew the king had signed it, he went as usual three times each day, concealing nothing, and on his knees, through an open window prayed, facing Jerusalem. At this time the temple at Jerusalem lay in ruins, but that did not matter to Daniel.

The jealous rulers reported it all to the king. He saw through their plot, but was powerless to save Daniel. So sorrowfully he had to consent to the casting of Daniel into the den of lions. But these beasts were powerless to harm him. In the morning the restless king hurried to the den, broke the seal over its mouth and called Daniel whom an angel had guarded from the lions.

Suggested Content Outline:

- I. The Plot Against Daniel.
 - a. His helpfulness to Darius.
 - b. The jealousy of his associates.
 - c. The decree concerning prayer.
- II. Daniel's Courage and Faith.
 - a. He knows of the decree.
 - b. He disregards it.
- III. God Saves Daniel.
 - a. The king's sentence.
 - b. Daniel cast into the den.
 - c. Protected by God's angel.
 - d. God and Daniel honored.

BRAVE QUEEN ESTHER

Lesson 20. For June 21, 1936

* Texts: *Book of Esther*; Sunday School Lessons (Quarterly), No. 20.

Objective: *Great blessings come through fasting and prayer.*

Memory Gem:

It is the life of duty

That makes a life of beauty.

Pictures: Standard Pictures, No. 467.

What kind of child do we all love? (clean, kind, friendly, loving, helpful). Does a person have to be beautiful to be loved? What really shines out more brightly than beauty? (a good life). Do people have to be young to be beautiful? What makes a rather ugly person beautiful to look at? (their sweet soul and kind life). How can we make ourselves as beautiful as possible? (by keeping clean, and loving our friends and enemies). What makes people have an ugly look? (by hating some one). Today we have a story about a little girl who was chosen by a king and made queen because she was so sweet and beautiful. I'm sure some of her beauty came from being unselfish and considerate of others.

Application: We see that girls can do very brave things, too. Why was Queen Esther afraid to go before the king at first? Who do you think helped her to have more courage? What were all of her Jewish friends doing while she pleaded with the king? (fasting and praying). When do all of us fast? Have you ever fasted at another time? Why? Doctors say it's good to fast, because it gives our bodies a rest.

Sometimes other members in our family don't fast. Do we have to eat just because they do? What can we do? (just say "no, today is fast Sunday, I don't want to eat this morning"). The Lord is always more willing to help us when we have done our part by fasting. Two weeks from today will be fast Sunday. Let's have everyone of us remember to keep that day as the Lord has asked us to do.

What things can we do during this week to make us as beautiful and brave as Queen Esther?—(1) Tell the truth; (2) Pray to Heavenly Father; (3) Be friendly, sweet, and considerate of people; (4) Always be unselfish.

Activities:

1. Tell just the part of the story about the king choosing Esther.

2. Who would like to tell the next part about how she risked her life for her Jewish people?

3. Now some one tell the last part of the story. Stress Esther's patriotism towards her people.

Study of Lesson Materials:

References: Hurlbut's *Story of the Bible*, pp. 481-491; *Primary Sunday School Lessons*, 1933, Lesson 70; Dalby, *Land and Leaders of Israel*.

Esther is one of the great heroines of the Bible. Her name means "Star." She merits the title.

After Darius died, his son Zerxes, called Ahasuerus by the Hebrews, came to the throne. He was a proud, foolish king. His palace was not at Babylon. He dwelt in his capital Shushan, east of Babylon, in the mountains of Elam. We now call that city Susa. There in the palace he and his courtiers are pictured as holding drunken feasts in which Queen Vashti is commanded to appear with uncovered face before the king's courtiers. This was against all the customs of the orient where ladies were supposed never to appear unveiled before men.

When she refused to obey the king's orders, he deposed her, choosing Esther, a beautiful Jewish maiden in her place.

At the court Haman, a fierce enemy of the Jews, was prime minister. All the people at court bowed before him. Only one man, Mordecai, Queen Esther's cousin and guardian, would not do so. So Haman prevailed

(Continued on page 173)



KINDERGARTEN

NEW TESTAMENT STORIES

For Children 4, 5 and 6 Years of Age
General Board Committee: Geo. A. Holt, Chairman;
Inez Witbeck, Marie Fox Felt

GEM AND CONCERT RECITATION

Our Father's love is sure,
And very wise His care;
He gives us what He knows is best,
And hears our every prayer.

LESSONS FOR JUNE, 1936

SPECIAL REVIEW SUNDAY

Lesson 78. For June 7, 1936

Talk with the children again about the creation of the world and the many things which God made and placed here for our benefit and enjoyment. Help them to appreciate these creations and to show that appreciation by protecting and caring for them.

How did Noah show his obedience to God? How was he blessed and protected because of it? Name and discuss some blessings that come to little children who honor God by obedience to their parents.

What did you do during the past month to make every day "A Mothers Day"?

Review the practice song of last month and the rest exercises.

Teach one of the following songs this month—

"Daddy's Homecoming."

"If You Are Told."

"Tick, The Clock Says"—*Kindergarten and Primary Songs*, by Frances K. Taylor.

ABRAHAM, AN UNSELFISH LEADER

Lesson 79. For June 14, 1936

Texts: *Genesis 12:1-8; 13: Life Lessons For Little Ones*, Second Year.

Objective: *God rejoices in our unselfishness toward others.*

Organization of Material:

I. People of Chaldea Worship Idols.
Did not love God.

II. Abraham's Family Leave Chaldea.

a. Locate at Haran.

b. Abraham's father dies.

III. The Lord Talks With Abraham.

a. Tells him to go to a new land.
b. Promises to make of him a great nation.

IV. Abraham Obeys God.

a. Leaves friends that he loves.
b. Leaves the soil that was dear to him.
c. Journeys to Canaan.
Sarah, his wife and nephew, Lot, go with him.

V. Abraham And Lot Part.

a. Quarrels among the servants.
Abraham is sad.
b. Divide the land. Lot gets his choice.
Chooses the best.

VI. The Lord Blesses Abraham.

a. Rewards his unselfishness.
b. Gives him much land.
c. Abraham is grateful.

Lesson Enrichment: One hot summer day a little cloud rose out of the sea and floated happily across the sky. Far below lay the earth, brown and dry because there had been no rain for a long time. The little cloud could see the poor earth-children working and suffering in the heat, while she floated here and there in the sky without a care.

"Oh, if I could only help those people," said the cloud. "Oh, if I could only help those people. If I could make their work easier and give the hungry ones food and the thirsty ones drink! Yes, I will help, I will!" And she began to sink softly down to the earth. As she sank lower she remembered that when she was a tiny cloud-child in the lap of her Mother Ocean she was told that if the clouds went too near the earth they would die. Then the brave little cloud said to herself, "Though I lose my life, I must help the needy." And all at once she became so large and widespread that the people of the earth were afraid; the trees and the tall grasses bowed before her; a wonderful light glowed from her heart, and a love greater than words can tell filled the cloud. Down, down, close to the earth she swept and gave up her life in a heavy shower of rain. That rain was the cloud's unselfish deed. Over the whole country round, as far as the rain fell, a lovely rainbow spread its arch. It was the last greeting of the

little cloud that was willing to give its life to help someone in need. Soon the rainbow was gone, but long, long after, the men, women and children saved by the cloud, kept her blessing in their hearts.—Adapted from "The Cloud," Sara Cone Bryant.

Lesson Story.

Picture No. 79, "Abraham, An Unselfish Leader."

Application: Heavenly Father rejoices in the unselfishness of boys and girls, as He was pleased with Abraham because he thought to make others happy. When Bob took the smaller of the two cookies given to him for him and his little brother, he was unselfish. When Mary stayed at home so that Grandmother could ride in Daddy's new car she was unselfish.

Rest Exercise: Pretend at being "The Little Unselfish Cloud." Stretch the arms forward, bend elbows to form a cloud—sway in the breeze—let the arms fall, fingers representing the rain-drops falling to the earth.

A PROMISE FULFILLED

Lesson 80. For June 21, 1936

Texts: *Genesis* 14; 15; 17:19-22; 21:1-3; 24; *Life Lessons For Little Ones*, Second Year.

Objective: Willing obedience to God's commands brings great blessings.

Lesson Enrichment:

"I know what tithing is,
I can tell you every time;
Ten cents from a dollar,
And a penny from every dime."

"I promise," said Karl to his mother, when she told him that he could play ball with the boys for just one hour, and then he must play with the baby while mother prepared the dinner. In one hour Karl was at the door.

"Did I keep my promise," said he.
"Indeed, you did," answered mother. "And you don't know how happy I am that you know what a promise is." Heavenly Father made a promise to Abraham and in our lesson today that promise is fulfilled.

Lesson Story.

Picture No. 79. Same as for last Sunday.

Application: Abraham was blessed because he was willing to obey God's commands. Let us repeat together, "I know what tithing is," etc. The law of tithing is one of the commandments God has given us. Very often little children do not have money with which to pay tithing, as do older folks. But if they unselfishly share their toys with others, something good to eat, or some kinds of fun they have, Heavenly Father will be pleased, for He has said, "Love Thy Neighbor as Thyself."

Rest Exercise: "May I help you skip, for you are my neighbor?" Charles may take his neighbor's hand and on toes skip around the circle. "You are my neighbor, may I help you fly?" Alice takes her neighbor's hand and noiselessly they pretend at flying around the circle. Likewise, hop, run, walk—always very quietly.

JACOB, BELOVED OF GOD

Lesson 81. For June 28, 1936

Texts: *Genesis*, Chaps. 28, 33; *Life Lessons For Little Ones*, Second Year.

Objective: Sincerity and purity of life are steps leading to God.

Lesson Enrichment:

"Good-bye, Jack. Come to play early tomorrow, won't you?" said Bob, as he left his playmate until another day.

As Bob was getting ready for bed he was telling his mother about the good time he and Jack had had all day.

"You like Jack, don't you?" said mother.

"Oh, yes," said Bob. "He's swell. He always keeps his promises. When he says he will let me skate on his skates, he does it. He always plays fair, too. He is one of my best friends. He's Ralph's friend, too, and Paul's. Everybody seems to like Jack."

"I think Jack is fine, too," said mother. "Boys like him grow to be fine men and good leaders. Both God and men need good, honest, hard-working leaders and I should like my Bob to be one of them."

Lesson Story.

Picture No. 81—"Jacob, Beloved of God."

Talk with the children about the making and keeping of promises. What is a promise? What kind of promises do little children often make to each other; to parents, etc. Sadness follows broken promises.

CRADLE CLASS LESSONS

One of the most beautiful and child-like stories that we have is the one about Jesus and the children. It is simply and briefly given in the book *Cradle Roll Lessons*, by Louise M. Oglevie, which we recommend to Cradle Class teachers.

Lessons 38 and 39 in *Cradle Roll Lessons*, have good suggestions for an activity program.

You may also plan a month's program around children's play-time activities. Make picture books, charts, sand-box illustrations which show children at play. Talk about fairness in play, safe and healthful games for children, and tell stories about children playing.

ACTIVITIES DURING THE PRIESTHOOD PERIOD

Center the activities of this month around the home and family life.

I. The House.

Let the children tell about the house in which they live. On what street is it located. Of what is it built. Tell something about the furnishings inside, and the yard—how the house is kept clean. Show pictures of houses in other lands. Tell something about the primitive home.

II. The Family.

Why is father the "head" of the family? Talk about his work. Why does he need to earn money? How can we show our appreciation for him? What is mother's place in the home? What can we do to make her work easier? Name the many jobs that she has. Little

girls may dramatize mother's work. Make paper cut-outs and portray in standing, empty boxes little scenes showing mother at her various duties.

How many brothers and sisters are there in your home? How should they act toward each other? How do they help to make home a happy place? What duties do they perform in helping father and mother? If the children can bring family photos to show the class, permit them to do so.

There are many babies pictured in the magazines. Talk about the care of the baby—his cute actions. How may we help to make him happy? Make a cradle with stiff paper and pins.

Have a song-fest of home songs.

"Home, Sweet Home."

"Love At Home."

"Two Dear Names."

"Daddy's Homecoming," etc.



PRIMARY DEPARTMENT

(Continued from page 170)

upon the fickle king to order all of Mordecai's people, the Jews, to be destroyed.

It was a time of great peril for the many Jews who were scattered throughout Persia. Only one person could save them. That was Queen Esther. But it would be very dangerous for her to do so. In Persia only those whom the king wished to see were permitted to come into his presence. For thirty days he had not asked Queen Esther to come to him. But though the king might put her to death, she told Mordecai "Go gather together all the Jews that are in Shushan, and fast ye for me, and neither eat nor drink three days, night or day. I, also, and my maidens, will fast likewise. And so will I go into the king, which is not according to the law. And if I perish, I perish." She did so and the Bible tells us

the king received her and spared her people.

Suggested Content Outline:

I. How Esther Became Queen.

- a. The queen disobeys him.
- b. Esther chosen.

II The Wicked Haman's Plot.

- a. His hatred of the Jews and Mordecai.
- b. His plan.
- c. The king's consent.

III. How Queen Esther Saves Her People.

- a. Mordecai's distress.
- b. His appeal to Esther.
- c. The queen's danger.
- d. Fasting and prayer.
- e. The prayer answered.

REVIEW

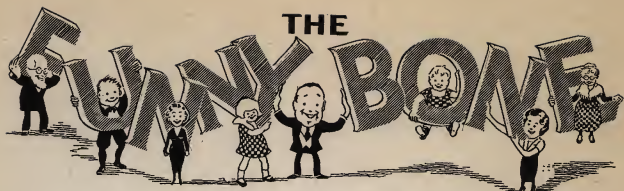
For June 28, 1936



MY PRAYER

I do not ask that God shall send
New gifts from day to day,
Just that the dear familiar ones
He will not take away;
Contentment, friends, and daily bread,
And His continued care,
Seem very much for me to ask
When seeking God in prayer.

—Clara T. Weir



"Better is it to write of laughter than of tears, since laughter is the natural function of man."—Rabelais.

One Way Out

He couldn't get there on account of an accident, so he sent this telegram: "Cannot come, washout on line."

He received this answer: "Borrow a shirt and come anyway."

Straighten Up Now

"Lend me five dollars, old man. I promise you, on the word of a gentleman, to pay it back tomorrow."

"Bring the gentleman around and let me see him."—*Montreal Star*.

Success

"Aha!" cried the egg

As it splashed a bit.

"I was cast for the villain

And made a hit."—*Portland Express*.

Seeing Things

"Dad, what is an actor?"

"An actor? My son, an actor is a man who can walk to the side of a stage, peer into the wings filled with theatrical props, dirt and dust, other actors, stage-hands, old clothes, and other claptrap, and say, 'What a lovely view there is from this window!'"

—*Variety*.

Oshkosh Again

Grandma Jackson and her young grandson were riding on a train. Grandma had dozed and suddenly she sat up. "What was that station the conductor called?" she asked the boy.

"He didn't announce any station; he just put his head in the door and sneezed."

"Get the bundles together quickly," said grandma. "This is Oshkosh."—*Detroit Free Press*.

Wise Cracks

A noted physician says a person looks like what he eats. That explains the huge consumption of ordinary prunes.

It is getting to the point where a man killed in an automobile accident died a natural death.

Some of the cars on the road go so fast that they are continually two or three months ahead of the owners wages.

"Laying" Down on the Job

The football soared through the air and fell in the barnyard right at the rooster's feet. A look of wonder came into his eyes as he surveyed it from all sides. Then he gravely pushed the ball into the henhouse and faced his harem. "I'm not complaining, Ladies," he said, with an all-inclusive bow, "but I just want you to see for yourself the work that is being done in the other yard."

—*American Boy*.

Looks That Way

Boss (who has just dropped in on the football game): "So *this* is your Uncle's funeral, Perkins?"

Office Boy (with great presence of mind): "Looks like it, Sir, he's the referee."—*American Boy*.

And Cocoa Butter

"Yes, I know fish is brain food, but I don't care so much for fish. Is there some other?"

Must be Experience

Tramp: "Can't you give me something to eat, madam?"

New Bride: "Yes, here is a piece of my first pie."

Tramp: "I asked for food, madam, not work."

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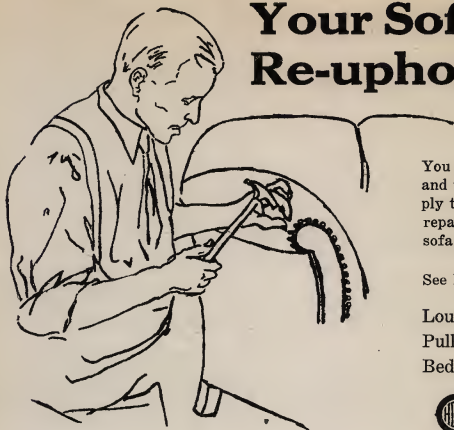
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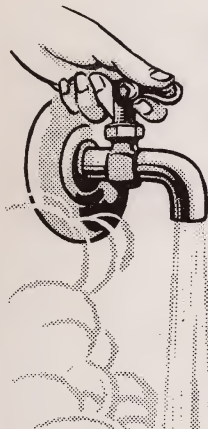
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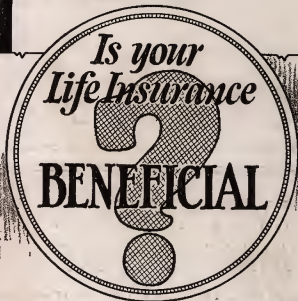
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